

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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By Lloyd C. Douglas

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**IS PROFIT CHRISTIAN?**

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## The Christian Century Press

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# The CHRISTIAN CENTURY

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Number 52

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, EDWARD SHILLITO, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS

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## EDITORIAL

### The Extravagances of Fundamentalism

UNRESTRAINED SPEECH in fundamentalist gatherings make good copy for newspaper reporters. At the recent fundamentalist meeting at Calvary Baptist church in New York, these men likened their theological antagonists to Judas Iscariot, to lepers and to any other unpleasant kind of person that they could think of. It is rather strange that these biblical literalists should depart so widely from the letter of the New Testament where the technique of excommunication is laid down both by Jesus and by the apostles. In the New Testament days men were not excommunicated without being given a chance to be heard. They were never cast out by an organized faction of the church meeting in a convention of limited membership, but by the church itself. Furthermore the admitted causes of excommunication were chiefly moral rather than intellectual. It is only in the post-apostolic age that theological excommunications began to occur. Sour and ill-tempered judgments against men they have never seen have lost for the fundamentalist cause in this country whatever sympathy it might have commanded in the lay mind. Thousands of biblical literalists will refuse to travel in the company of men who in their unreasoning denunciations violate both letter and spirit of the New Testament. The announcement by these men that they intend to follow the method of entering parishes not their own, and schools not their own, and stirring up trouble, is one that will quickly win for them the active opposition of the great public who are more concerned with the useful functioning of social institutions than with the niceties of scholastic debates. The effort to set up the Bible as a text-book of science has started irreverent titters in every newspaper office in the land. For instance, Dr. Norris, of Ft. Worth, has discovered that Jesus believed in a round earth and proves it in

this fashion: "Christ taught the earth was round fifteen hundred years before Magellan encircled the globe. He said on the day of judgment one in the field and one in bed would be taken. How would that be possible unless the two men were on opposite sides of the earth?" But the climax is reached when Dr. Norris describes his experiments in planting potatoes in the dark of the moon!

### Something for Nothing

CAPITALISTIC SOCIETY has never revealed a greater absurdity than the story of the jovian joke which Leo Koretz played upon sophisticated business men high up in the world of affairs who begged for a chance at some easy money in an oil operation in a swamp in Panama. The plight of these victims is quite as funny as that of Andy Gump, whose dreams of wealth were dashed to earth on almost the same day, but the sacrifices of widows who invested their insurance money in such an enterprise is truly pitiable. The story explodes the old tradition that one Jew never exploits another, for the clients of Koretz are mostly Jews. The speculative mania is to be found in America as perhaps nowhere else in the world. We were a good market for German marks at the close of the war. Our German-American population is holding the sack for some amount where various estimates run up to a billion dollars. It was not patriotism that dictated these investments, but the craze for easy money. Few industries have been so rotten with fraud of every sort as the oil industry, because the industry rests fundamentally on the exploitation of resources which should belong to the whole people, but which become the private property of someone who has never earned this wealth at all. A financial system which has a Cherokee Indian riding in a Rolls-Royce car, while his brother Indian of another tribe has scarcely the where-

withal to secure a blanket represents in dramatic setting just how irrational and inequitable our present business system is. The road out probably no man sees. Many paper plans of salvation are being propounded. Perhaps nothing will do except Christianity which offers the principle: "He that will not work shall not eat." Wealth is a trust to be carried on for the welfare of the whole people. Money secured without rendering a return, is stolen money, in most instances. Whether Koretz gets away with even a part of his ill-begotten gains or is apprehended and punished, he will have many imitators.

### British Labor Takes the Helm

**S**HORTLY AFTER the opening of the new year, unless all political signs fail, Ramsey MacDonald will become premier of Great Britain. The Labor party does not command a majority in the house of commons, but it does have sufficient strength to organize a non-controversial government. The crown has given another evidence of the traditional political wisdom of the house of Windsor by welcoming the advent of the laborites to office. One reason for the continuing strength of Britain is to be found in the quickness with which old political scores are forgotten and men accepted for the contribution which they may have to make to new situations. Thus Lloyd George, the ex-coriated pro-Boer, became the outstanding political figure of the decade that followed the war in South Africa. And now Ramsey MacDonald, the pacifist and socialist, having been driven from public life during the world war, looms as the commanding personality of these new days. America, that still seems to think there is some reproach attached to names like Debs and LaFollette, should ponder the lesson that Britain affords in placing MacDonald at the helm.

### What Policies Will Labor Follow?

**U**NDER OTHER CIRCUMSTANCES the approaching assumption of power in England by the Labor party might have far-reaching effects in the realm of international affairs. That it will have an unusual influence even as matters stand, with the laborites able to remain in office only through the sufferance of the other British parties, goes without saying. The recognition of soviet Russia, the first thing on the labor foreign program, is bound to force a review of the relations of all other powers to that nation. M. Poincare is already giving evidences of his lack of ease as to the effect of the new government upon the affairs of central Europe. And Mr. MacDonald's unmeasured censure, during the campaign, of the further development of the naval base at Singapore suggests that in the far east the British influence is to be of a much more peaceful and democratic nature. What may come in Arabic Asia or in India is yet to be disclosed, but what change occurs will be in the direction of liberalism. Taken all in all, it may prove that the accession to power of this party, if in any degree the program announced a couple of years ago is followed, may have vast effects upon the moral, as well as the social and political, readjustments of the world.

### Unsatisfied Religious Longings

**E**VERY CULT of wide-spread membership represents in some measure the unsatisfied longings of religious people. Of these cults there is a wide variety in America. They do not represent the decline of religion, but rather its perennial vitality. The history of cults shows that they come and go but like the heretical sects of early Christianity they all leave a deposit within the body of the orthodox church—or if some one prefers it, the majority church. New Thought is being rapidly absorbed in this way at the present time. In scores of communities people are going back into the evangelical church after an experimentation with Christian Science. But a process of this sort does not go on unless the church makes a critical survey of its own teaching to see what element of the gospel it has been neglecting. We have previously referred editorially to the new book by Dr. Gaius Glenn Atkins on "Modern Religious Cults and Movements," but the book is so distinctive and convincing that it cannot be given too much attention. Dr. Atkins reduces the whole lot of irregular cults in America to three general groups, according to the unsatisfied longings which they represent. One group attempts to solve the problem of suffering and evil, another the yearning for the assurance of immortality, and a third represents the quest for deliverance from human limitations and for mystical communion with God. It is not strange that in Persia the Bahaist religion should flourish with its program of amalgamating Christians, Mohammedans and Jews. Nor is it strange that such a program in America, in spite of much advertising, should gather only a few hundred converts. It is to be expected that middle class Americans who have burned their nerves out in the quest for money and social position should be open to the appeal of faith cure religions. If it were not so it would be strange. One expects to find in a seance those who have had a great sorrow. There they seek communication with those snatched away by death. So far as premillennialism is a sincere conviction, and it is with many, it represents a great despair in the face of the world's evil. To these the living church must offer a message of hope. They must find in the preaching of the gospel the potent force of world redemption which Paul believed it to be, not the futile activity of modern Noahs.

### Political Prisoners at Last Released

**T**HE RELEASE of the remaining political prisoners from Leavenworth does credit to President Coolidge, although it can hardly be cited as an evidence of any overwhelming interest on the part of Americans in the rights guaranteed by the constitution. As time goes on, it will become increasingly evident that these men suffered unreasonably at the behest of that popular hysteria which so often saps the moral strength of democracies. As pacifists, these men opposed war as a means of righting international wrongs. As members of a working-class organization they denounced war as offering the concessionaire a golden chance to graft at the expense of the common weal. In both contentions, the men at Leavenworth seem to have had quite



a measure of truth on their side, and that fact may not be without its bearing on the prolonged punishment that has been meted out to them. No one may assume, however, that with the release of these Leavenworth prisoners the cause of liberty in this land is safe. There yet remain over 100 prisoners in California jails confined there for the offense of merely belonging to the I. W. W. In Michigan the case of Foster and his companions is being appealed, and it seems likely that an anti-syndicalist bill like the Michigan law will be introduced in congress at this session. More of us may yet have to go to jail! When Thoreau went to jail rather than support the war with Mexico, he was visited by Emerson. "David," asked the sage of Concord, "why are you here?" "Why are you not here?" Thoreau demanded. Other wars; other jails. But Thoreau's question will not down.

### Students Volunteer Convention

INDIANAPOLIS will this week provide a test of far-reaching importance for the Student Volunteer movement. At Des Moines four years ago the leaders of the movement seemed to be so far out of touch with the student mind of the present generation and the actual conditions which confront the world extension of Christianity that the disruption of the organization threatened. In the quadrennium that has followed efforts have been made to include within the leadership new elements, some of them actually students. The results, it is reported, have been gratifying. Certainly the lines of preparation for the Indianapolis convention suggested to local student volunteer bands have been more liberal, more socially-conceived than has been the case with previous conventions. However, the chief command still lies in hands that have held it for more than a quarter of a century. A quarter of a century is an unusual length of time for any successful leadership of students—how few have been the college executives who have had real success after their second decade!—and especially severe is the test just now, when not only the students, but the world itself is changing so rapidly. There will be an unusual significance in the sort of picture drawn at Indianapolis of the task for which students are asked to volunteer.

### U.S. Fostering Militarism in South America

IT IS ANNOUNCED that the Argentine republic is about to place a contract for almost a hundred million dollars' worth of battleships. This Latin-American plunge into militarism is a direct result of the recent increase in the size and efficiency of the navy of Brazil. The development of the Brazilian navy has taken place under the direction of a special mission of more than thirty naval officers from the United States. Suspicion points to the eagerness of American steel firms, balked by the results of the Washington conference, to find new markets. Here is a chance to watch international misunderstanding openly fomented. What is to be thought of the "disinterestedness" of a powerful nation that deliberately undertakes to put the armed forces of a hitherto pacific state into fighting trim? It looks as though our American navy department needed to spend some time considering the question, What is a navy for?

## Spiritual Conservation

THE ENERGIES of that highest realm of personality which we call the spiritual life, like those of the physical world, do not begin without cause, function for a time and then pass out of existence. Rather do they emerge from infinite and unsearchable depths, pass through their latent and their active forms, undergo manifold transformations and applications, some of them kept by our skill or care within the scope of utility in human affairs, some slipping beyond our power of control, but never ceasing to exist.

One of the most liberalizing and uplifting of scientific generalizations is the idea of the conservation of energy. That all forms of physical power are fundamentally related, that they are under certain conditions mutually convertible, and that in the aggregate they are quantitatively constant—such a conception seemed to give a coherence and unity to the multiplicity of natural phenomena, and a sense of permanence to the apparently transitory. The physical universe becomes an orderly mechanism with perfectly inter-related parts. Kinetic, potential and latent energy all have to be taken into account. The system reaches down into the mysterious vitals of the atom and out to the uttermost rim of stars. The staggering immensity of such a conception makes severe demands upon faith and imagination, and that is an advantage.

In the nature of the case, such a doctrine can never be proved, for at both extremes its data fade out into realms where observation cannot follow. In the nature of the case, also, it cannot explain the origin, the meaning, or the purpose of this vast structure of energy. It does not try to do that. But it has been helpful in two ways. It has given dignity and worth to every little phenomenon of force, which might otherwise seem a trivial, isolated and transient thing, by representing it as an integral and indestructible part of one great system of force. And it has led the way to many useful transformations of force from unavailable to available forms. The foaming cataract is not merely impressive as a local exhibition of the power of falling water; its energy can be converted into an electric current, and that mysterious electric energy can be converted into light and heat and motion. The radiant energy of the sun, caught and fixed in plants through prehistoric ages, stored in subterranean coal-beds, and brought forth at the end of the ages can be made to expand water into steam and turn the wheels of industry and transportation, so that the sunlight of a million years ago is harnessed to the chariots of today, and so the most distant ages, as well as the remotest spaces, are woven together in one web of continuous and undiminishing energy. Man's puny efforts do not create or generate energy, but unlock it, store it, transform it and direct it.

The realization of such a system of inter-related and inexhaustible physical forces sends one back with renewed interest and a quickened sense of responsibility to its analogies in the social and spiritual life of man.

For example, there is that great system of industrial and intellectual forces, forces by which men accumulate wealth. Money and the other forms of tangible wealth are a vast reservoir in which the energies of men are stored waiting to be transformed into activities of a thousand sorts. The men of earlier ages knew little of the possibilities of such transformation and so might be excused for holding an individualistic view of wealth. Now every man who has a dollar, or a thousand dollars or a million, should know that he has for a time the control of latent energies which can be brought again into the active or kinetic state in accordance with his wishes. He can use them for his own pleasure or for the general welfare in any one of a thousand ways. He may use them so that they may still be available for the service of mankind or allow them to be diffused like the heat of the cooling iron so that they may never again be available for human use.

In this view the stewardship of property takes on new meaning. A man's money is not something private and segregated, but a part of a vast system of social forces. The man who holds the legal title has certain rights which society has found it wise to protect, but he has no right to forget that wealth is a phenomenon not of the individual life but of the social life of men. The principle of the conservation and transformation of energy holds good within this field. The toil and time, the sweat and thought of men have been coined into dollars, built into houses, woven into fabrics. It is a reservoir of latent energy ready to be converted into new forms. It can be converted into spiritual values if properly used. The developing enterprises of the church and of Christian society have revealed countless ways in which this can be done. The holder of wealth must bethink himself, not that he owes God a pitiful percentage of his net profits, as one might pay rent to an absentee landlord, but that he is the responsible custodian of cosmic energies which may be transformed into laughter or sighs, into hatred or hope, into pride and vanity or praise and aspiration.

## Toward a Christian Internationalism

THE IMMEDIATE ethical problem confronting Christians is that of war. Dr. Fosdick has just written: "War is the most colossal and ruinous social sin that afflicts mankind today; it is utterly and irremediably unchristian; the war system means everything that Jesus did not mean and means nothing that he did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could ever devise. Quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen are tithing mint, anise, and cummin if the church does not deal with this real issue of Christ against war."

Scores of Christians, reading such a statement, will murmur, "Great stuff," and reach for shears and paste and scrap book. It may reappear—and we hope it will—in dozens of sermons. But to the more thoughtful there is

likely to come a period of profound perplexity when, after having stigmatized war for the hateful thing that it is, the inevitable question arises as to how it is to be rooted out of international life. There is nothing surer than the general sympathy with the cause of international understanding and a democratic peace held by most churchmen; there is nothing more difficult than the discovery of the road to a realization of this ideal. For testimony on this point we suggest a query addressed to Woodrow Wilson, or Lloyd George.

It is of course true that increasing numbers hold that the key to this puzzle lies in an application of the teaching of Jesus to our problems. In the heart of Asia, as well as in the West, there is a growing group of thinkers who believe that Jesus really had a revelation that would, if accepted, bring peace to the nations as truly as it has brought peace to many minds at war within themselves. The sentimentalists of the pulpit say, in an offhand manner, "Apply the principles of Jesus," and accordingly draw only scorn from the men and women who have some inkling of the difficulties really involved.

This fundamental trouble is two-sided. For one thing, it is not always easy to translate a revelation, spoken by a Galilean to men in a small corner of a sprawling empire that passed long ago, so that its application to our present needs is clear. But even if this difficulty can be surmounted, there remains the requirement that we find out what the problems that confront us are. What, specifically, is it that leads to international misunderstanding? Except in the haziest way, we have slight idea.

This mastery of our present difficulties is a prerequisite to any sort of a Christian life that shall be able to guard against future international trouble. Any attempt to secure such a mastery involves hard work, immensely hard work, much harder work than one churchman in ten thousand is now doing. It requires an amount of inquiry and discussion and study that is not to be comprehended in the reading of a daily newspaper and an occasional article from other sources.

Christians in England have been facing this requirement with seriousness, out of which has grown "Copec," the popular designation for the Conference on Christian Politics, Economics, and Citizenship, to be held in Birmingham in April. All branches of the church, including Roman Catholicism, have been bearing a part in the study groups that have been preparing for this conference. Five years of preparation have been felt necessary before various commissions have been ready to make their reports. One hundred and fifty thousand searching questionnaires have been distributed, each challenging its reader not only as to what Christ would will and do in the present crisis, but how. And it is promised that Copec will not only arrive at a definite Christian policy for social problems, both international and national, but that it will set on foot the resolute effort to bring this policy immediately to bear.

This is certainly a step in the right direction, and we are glad that it is now to be taken in this country as well. A commission on international relations of the National Conference on the Christian Way of Life (a title fully as sonorous as the English one, but hardly as easily abbreviated) has produced a searching questionnaire, which is

now being offered to all who will use it. It is hoped that these will gather in discussion groups, in which will be welcomed not only professed Christians, "but also those who," according to the questionnaire, "though not regarding themselves as members of any particular church, believe that the following of Jesus' way of life might transform industrial, racial and international questions." The general distribution of this document, which fills about a hundred printed pages, most of which is collateral reading, has been placed in the hands of the Association Press.

Out of this national discussion of the application of Christianity to international problems, which is to be followed by discussions of its application to industry, race relations, and the church itself, it is hoped that the same sort of a conference will grow as is to be held this year in Birmingham. And an international conference may loom somewhere in the future.

A brief acquaintance with this inquiry has convinced us that it will require the best thought that any of us are capable of bringing to it. It cannot mean much to a casual interest. But one reason why the world is in as bad case as it is, is because we have expected our mutual misunderstandings to heal themselves under very casual, intermittent and superficial attention from churches. An inquiry such as this proposed by the Christian Way of Life is as much a test of our interest in the securing of a better world order as it is one requisite for the securing of such an order.

## The Church in Council

THE GATHERING of the Executive Committee of the Federal Council of Churches in Columbus a few days ago was not only an event of importance in itself, but its implications for American Christianity were significant. Here the representatives of thirty of the denominations met in an atmosphere of complete understanding, and set themselves to the double task of examining with precision the work done by this common instrument of their own creation and oversight, and of planning more extensive employment of its capacities in the future. For the Federal Council is the churches themselves attending to the activities which can be undertaken collectively, and for which no one of the denominations is alone sufficient. In this body each of the constituent communions speaks with the complete authority of its supreme judicatory. It is the only organization so constituted and capable of speaking with this official sanction in behalf of the included denominations. The proceedings were marked by the utmost freedom, cordiality and hopefulness.

But even more significant was the confident tone in which the Christian enterprise was assessed. Five years ago the Interchurch World Movement occupied the center of the stage in the drama of the American churches. It was an adventure so massive in its proportions and so embracing in its plans that no one had time or thought for any other effort. It was felt that everything must be ventured, because the promise of achievement was so luring. Three years ago that impressive structure lay in ruins, and there were sinister predictions that the churches would not recover from

the debacle. Debts of disquieting proportions had been accumulated, plans of the most elaborate nature projected, and hopes of the most confident character proclaimed. Of this gigantic fabric nothing remained, apparently, but disillusion. And yet today the Interchurch World Movement is practically a closed incident. The ranks have been filled, the debts paid, the lessons taken to heart. Without bitterness and without blame the page has been turned, and the churches, forgetting the failures but treasuring the constructive results of that cooperative effort, are planning fresh achievements as the result of their larger degree of unity.

It was fortunate that the Federal Council of the Churches of Christ in America was a going concern at the time the trouble came. It had been criticised for conservatism and lack of initiative. Its firmer texture and quieter methods were found to be elements of reassurance in the time of need. Its leaders learned much from the trying experience of those days. It did not attempt to take over the liabilities and assets of the breaking enterprise, but it took the wiser course of steadying and heartening the churches for fresh endeavor. In studying its structure and program today, as one was able to do at the Columbus gathering, there could be little doubt that it has come to a place of true leadership and service as the instrument of the American churches.

The expansion of its organization and policies even during the present quadrennium since the Boston meeting in 1920, has been surprising. To some this growth is disquieting. Is the Federal Council not in danger of becoming a super-church, multiplying machinery and taking on needless activities? We believe there is danger in that direction, and that danger was urgently pictured by some of the speakers at the gathering. But none of them were alarmed. They know the overwhelming demands made upon the Council by the churches themselves to lead in new adventures of faith for which none of the denominations has the equipment or the collective leadership. If the agencies of the Council have been increased, it is in response to the demands of the churches themselves for cooperative effort in areas where isolated denominational activity is inadequate. The denominations have their values and their limitations. Their values are historic and conservative. Their limitations are apparent when the problem of impressing the world, or even our American section of it, is studied. The most outstanding weakness of Protestantism is its divisions. If we are attempting to find a moral equivalent for war, that will utilize the fighting instinct in the cause of reform rather than for destruction, not less is there needed the religious equivalent of sectarianism. And the method of cooperative service which the Federal Council illustrates is an immediate application of the plan of Jesus to the perplexed problems of our world order.

For it is evident that the Council is busy in a field where efforts unite rather than divide. From the beginning to the close of the meeting of the Executive Committee it was clear that those present were wholly unconcerned about doctrinal or ecclesiastical differences. On those points there might have been striking divergences among the members. But the only concern of the gathering was to audit the achievements of the Council in the area of life and work,



and to plan for larger results. There are some things which the Federal Council cannot do and remain true to its purpose. It cannot interfere with the program of any one of its constituent or cooperating bodies. And it cannot occupy itself with questions of doctrine or orders. It has no critical judgment regarding those who believe these to be the most important things in Christianity. It merely desires to express that unity which the churches already possess, and believes that this can be done most effectively in the domain of Christian life and work.

The Federal Council is a visible embodiment of effective evangelical unity. It is often the lament of Protestants and the taunt of Roman Catholics that the latter are united in contrast with the divisions of the former. Whatever measure of actual unity the Roman Catholic organization may possess, it is certainly true that Protestantism has failed in the past to capitalize the large measure of moral and spiritual unity which it really enjoys. This is implicit in its faith and freedom. But it is becoming explicit as well in its cooperative work. And of this fact the Federal Council is a conspicuous illustration. It is not another organization outside of the churches. It is the churches themselves cooperating for definite ends in the lanes of evangelism, social service, inter-racial relations, community activities, Christian education, and international contacts and responsibilities. What is chiefly needed is a larger appreciation of this fact by the churches themselves, and a larger measure of possession and appropriation of its service on their part. Never was this so much the case as in these nervous and tense times, when the moral reservoirs of the world are running low. It is the church alone that has the treasures of truth and divine grace in the gospel it proclaims and the Christ it seeks to interpret to an age of doubt and a world of sin. It is no time for hesitancy, depression or reaction. It is rather the inspiring moment of opportunity for unity and progress.

## The Auctioneer

### A Parable of Safed the Sage

**I** PASSED A JEWELRY Store, where a Red Flag was hung. And I stepped within. And the crowd was not large, nor was it very active, but the Stock was moving. For one man bought a Watch for seven-eighty-five, and another bought a Tea set for twenty-three-sixty-five. And most men went out bearing something that they had purchased.

And as I stepped out, the Auctioneer came out also, and another took his place. And it chanced that we walked together. And I saluted him, and said, I would have speech with thee.

And he said, I am running out for an Early Lunch, for I must get back for the Crowd that cometh at the Noon Hour. Come with me, I pray thee, into this place appointed for those who eat, and let us have a Sandwich together.

And I accepted his invitation.

And I said, I am interested in the way thou doest thy stunt.

And he said, Mine is an interesting Business. My name and my face are familiar to all who are in the Auction Game, for I advertise in the Trade Papers, and I am the Best Known Auctioneer in the United States.

And I think that he was not lying to me.

And I said, Talk shop unto me, I pray thee.

And he said, The whole secret of the Auction Business is to sell things to people who have had no idea that they wanted them and to make them glad they did it. Thou sawest a man buy a Watch, and he had a good watch already. Thou sawest another buy a Silver Tea set, and, behold, his wife hath more dishes than she knoweth what to do with. There be few men who enter Auction Rooms with intent to bid. It is my business to sell goods unto them.

And I said, Dost thou sell Jewelry only?

And he said, Jewelry and Art almost wholly. I sometimes sell Books in Sets, but if so, I cause a Clerk, and usually a bright girl, to be seated beside me, pretty well out of sight behind the Counter, and to give me as I take up each set a few words about the Author, and with the First Volume open at a good passage to read aloud. And I read distinctly, and I am careful most of all never to mispronounce a name, but to speak it with distinction and familiarity and respect. Thou knowest of the woman who liked to hear the blessed word Mesopotamia; even so, the distinct articulation of the name Wordsworth, or Goethe, or Carlyle, doth go far toward the sale of a set of Books. But I am not literary, and have had little Schooling, therefore do I specialize in Jewelry and Art, for I know *that* field.

Behold, the curse of the Jewelry Business and the blessing of the Auctioneer is that the Jeweler buyeth a dozen articles of a kind and selleth seven or eight before that style changeth, and his profits are tied up in dead stock which runneth fast into money. And his reputation in the community is my best asset. And he sendeth for me to help him out and I suggest a Remodeling Sale. So he buyeth some new Wall Paper for his Remodeling Sale, and I sell his Old Stock, and mix in enough of the New to keep it going. And many a Jeweler do I save from the Sheriff, and the goods are as good as those that he hath kept in stock. But I could never run a sale on the demand of those who come with intent to buy.

And I said, My business is like unto thine. For I must deliver goods unto those who have not come to buy, even as the prophet said, I am found of them that sought not after me. So must those who come to scoff remain to pray.

And he said, If I were not an Auctioneer, I should like to be a Preacher. Think of the chance a man doth have at a lot of folk who come with no idea of Getting Religion, and of surprising them into taking home a fine assorted lot of Christian Virtues. For verily, the Preacher hath the goods.

And he said, Every Theological Seminary ought to require of every Student that he shall serve for a year as an Auctioneer, and they should ordain no man who cannot deliver Religion unto them who had no intention of getting it, and who are Tickled to Death over their Bargain. For thou sellest Good Stuff, and so do I.

And I meditated long on the words of the Auctioneer.



# Is Profit Christian?

By Harry F. Ward

THE MODERN WAY of getting the work of the world done is by the push and pull of profit. The simpler, more self-contained societies of other days depended upon slave labor or upon some mutual arrangements to meet common economic needs. In due time came trade and the trader, making his livelihood a charge upon the exchange of goods and finding in his way of life the opportunity to take advantage of the ignorance and necessity of others for his own gain. For long centuries the other functions of the economic process remained organized around the principle of common responsibility, but the coming of machinery, the opening up of new continents, with the corresponding multiplication of wants and magnification of markets, brought such opportunities for gain that the entire economic life became infected with the speculative virus. The ethic of the trader became dominant. The ancient Oriental maxim "let the buyer beware" has been expanded into the modern Western rule "charge what the traffic will bear." We are supposed to get our necessary goods and services as a by-product of this search for profit. The orthodox view of our economic life insists that as a practical fact men in business are dominated by the desire to make money and assumes that therefore the profit motive is the source of economic efficiency, the only possible source the more zealous defenders of the conventional economic faith would add.

## TWO GOSPELS

It is at this point that the final issue is joined between the gospel of mammon and the gospel of God which Jesus came into Galilee preaching. That gospel invites men to become the servants of their fellows, to the point of suffering and sacrifice when the common need requires it, it seeks the redemption of society through sacrificial service. If then it is scientifically true, as our classical economists insist, that in these economic activities which consume so much of the time and energy of the modern world, which so powerfully shape and influence all other aspects of life, mankind must ever follow the law of profit and not the law of service, then is our preaching vain, and our faith is also vain, insofar as the development of the kingdom of God in the earth is concerned.

It is time for preachers of the gospel of God to appreciate the magnitude of this issue and its crucial nature. More than ten years ago Rauschenbusch depicted the gross immorality of certain aspects of the law of profit. Since then church bodies, in more or less specific terms, have been demanding that our economic life be organized around service instead of profit. Yet profit was never so powerful in this country as it is today. Under its motivation billions were made out of the agony of the war, and billions more are being made out of the suffering of the post war period. Civilization may even now be destroying itself, but if

so its death struggle is an occasion for profit, whose rights are protected by customary morality, statecraft and the courts.

## CAUSE OF CLASS STRIFE

Notwithstanding the fact that it is now common talk that the search for profit is the major inciting cause of the class strife and international warfare which menaces the very existence of organized society, nevertheless the sight of its activity in robbing alike the dead of the battlefields and the living of the wasted lands excites no adequate moral indignation. The protests of those who feel the horror of these mounting billions of profit and compound profit in the face of the millions of dead and the millions of under-nourished, underhoused, under-educated living are beaten down by the skillful propaganda of the chief priests and scribes of the gospel of mammon concerning the benefits of profit, so that many well meaning Christians are impervious alike to the evidence concerning its real nature or the meaning of their own religion. "The profit motive," writes the official head of one religious denomination "is the thing which makes the wheels move in this world."

At three points the stimulus of the possibility of profit is relied upon to secure the efficient working of our economic arrangements. It is supposed to secure the largest possible and most desirable production to provide for this purpose the necessary capital, and to secure and develop the services of the most capable men as directors of the process. Each of these claims needs to be analyzed in the light of recent developments.

## I

The claim that the profit motive is a necessary means for enlisting the exceptional men in economic service rests back upon the statement that profit is the earnings of management. This was the first statement made about it in the older text books, and at once it throws a powerful moral sanction around the fact of profit and gives ethical validity to the profit motive. This is a curious thing coming from those who are accustomed to claim that economic affairs are independent of moral and particularly of sentimental considerations, for the use of the word earnings introduces at once some of the most powerful moral emotions, and appeals to one of the clearest moral judgments of mankind. It attempts to put behind profit the power of the hard-won right of a man to be protected in the enjoyment of the fruit of his labor. The long historic fight of the toilers against the robbers has registered itself in social judgments and institutions designed to guarantee that a man shall eat where he has sown and inhabit where he has builded. This principle of the right of the husbandman to be first partaker of the fruits is as valid for the industrial or commercial manager or the financier whose activities

contribute to the social well being as for anybody else, up to the point at which their scale of living menaces the welfare of others or is detrimental to their own family.

#### PROFIT AND EARNINGS

The question is whether the profit that now goes to management is its earnings, and here we need the quantitative measurements which the newer economics is using in place of the guesses and assumptions of the older school, whose judgments were formed before our present widespread development of corporate enterprise, big scale production and monopolistic devices. It was looking at a situation in which small undertakings prevailed and managers were also owners. The profit was the amount left over after the costs of the undertaking, paid or incurred by the owner, were taken out of the receipts. It was then what we call today his labor income unless it happened to amount to more than the average for that kind of undertaking, the surplus in such case being truly profit. As a matter of fact there is no such net surplus under the profit system for the majority of small business men, farmers or professional men, any more than for the wage earners. A part of the spiritual tragedy of these lives is that being compelled to hazard their labor power and the welfare of their families in a speculative, competitive, enterprise in a world that is increasingly monopolized, they toil and pinch and hope and then get not a decent livelihood.

The defect of the profit motive as a means to labor income for the owner-managers of small enterprise is magnified when it is looked to as the provider of income in general. Notoriously it results in too much for the few and too little for the many. That this tendency is inherent and not accidental is shown by the fact that it does not diminish with the age of the system. Yet as long as the device of speculative profit was an inevitable condition of the times of our ignorance it was necessary even for God to wink at it, but for us to continue to rely upon it when other means are available is intellectually disgraceful and morally scandalous.

#### OTHER MEANS AVAILABLE

That other means are available, even within the general profit system is shown by the fact that profit does not represent wages of management in that half of our business enterprise which is organized in the form of corporations. Here cost accounting writes off all managerial and technical salaries, including legal aid, as part of the cost of production, one of the fixed overhead charges of the business. Profit is not declared until these fixed charges are met and indeed does not exist until then, save as it is concealed in excessive salaries. Insofar then as corporate enterprise is concerned, wherever adequate managerial salaries are paid, the claim that profit represents the earnings of management is fraudulent and the economic teaching that supports it or the religious leadership that sanctions it is aiding and abetting the fraud.

The wages of management like the wages of labor is now taken out of the field of speculative profit and

put into the field of fixed income. This fact vitally affects the validity of the profit motive, for this is a confession that the best way to develop managerial efficiency is to relieve the managers from the worries and hazards that are an inseparable part of the profit stimulus. These are now carried by the financier, who, speaking for the owners, whose investments he manipulates and usually controls, claims and receives the net surplus or profit. If the manager gets any of it, he gets it not as manager but as part owner. The profit motive affects him only to the degree that his salary depends upon the amount of net profit he helps to make for the owners and insofar as he is offered the inducement of a share in this. But as industrial and commercial enterprise increasingly becomes a technical process his attention is more and more concentrated upon technical efficiency. If he gets to speculating he is not likely to last. That job with its risks and emoluments must be left to the financier, for whom the technician is another hired man.

#### MANAGERIAL EFFICIENCY

Nevertheless this development of managerial efficiency must indirectly be credited to the profit motive, for it is a by-product of the investors' search for profit. But here as elsewhere it is the nature of the profit motive to limit the improvements it stumbles upon. It is the testimony of technicians that vital improvements in the management of railroads, public utilities, coal, steel and oil are checked by the imperious claims of the world of finance, demanding profit. It is their claim that if like the teacher, the preacher, the doctor, the missionary they could be set free from any tribute to profit and be allowed to concentrate on their technical job they could render a larger service in securing the most efficient organization of the economic process. It was the engineers who said the eight hour shift was practical in steel, it was the financiers who denied it. It is not the technician but the financial manager and his satellities who are raising the cry of the necessity of enormous salaries. Thus the New York Times quoting with glee an alleged statement of Lenin concerning Russia's need for competent industrial managers that "salary would be no object if they could get them" adds, "Thus the little laboratory experiment in Russia is a final demonstration of the fact that the wages of competent superintendents can hardly be too high." But the technician seeks neither profit nor profiteering salary. Being a scientist he seeks the truth, desiring to incarnate it in the economic process. His spirit is service and it is the way of salvation for our economic life.

#### II

The second part of the claim that the profit motive is the source of economic efficiency is that it provides the capital necessary for the extension of business enterprise to meet expanding social needs. This claim again rests back upon an alleged moral justification, namely that profit is the reward of risk for capital. Here another powerful, historic, social judgment is invoked—the desirability of thrift and of some reward for

it. It is necessary however to separate the claim of capital to interest from its claim to the entire net surplus, just as it was necessary to separate the claim of the working capitalist to labor income from his claim to profit. Without admitting either the moral validity or the permanent economic necessity of the interest system we must concede that as long as that system prevails invested capital has a just claim to and must get the current rate of interest in any form of enterprise. That is its wage.

In small business and in farming the owner puts in and works with his capital. If he keeps books properly, interest on this investment, one part of it being depreciation of buildings and equipment, is charged off along with labor income and other expenses before any profit is shown, provided he is one of the few to reach that point. This is the most approved practice and is getting to be the habit in corporation management and finance. The wages of capital like the wages of management is a fixed charge of the business provided for by bonds or preferred stock. Profit is not declared and does not exist until all fixed charges are met, including not only a proper charge for depreciation but a reserve for the inevitable lean year. The taking as profit of what should go for this latter purpose is one of the ways by which labor and the public is sometimes robbed.

#### NET SURPLUS

Profit is therefore net surplus over all proper costs of production, and in corporation finance it usually goes to the owners of the common stock, which may or may not represent any actual capital invested. Quite often it was pure water to begin with, euphoniously called good-will, but later turned into solid gold by our modern financial alchemy.

In any of these cases, from the successful farmer or small business man to U. S. Steel or Standard Oil, the question is whether the taking of this net surplus can be justified as the reward of risk undertaken. Unless it can, it clearly stands as unearned income when taken by the owner, for he has been paid for his labor as manager and for the use of his money as capitalist. It is conceded by many business men that if the claim to net profit rests on the risk basis labor has a valid title in the claim because it invests its life and takes the risks of sickness, unemployment and unprovided old age. Hence the spread of profit sharing. Clearly then those who take all net profit as the reward of their risk without any allotment for the risks of the other partners in the enterprise are taking something which does not belong to them, and the economic thinking which fails to point this out or the religious leadership which fails to rebuke it is compounding what will some day be declared a felony.

#### THE SILENT PARTNER

There is another partner in every economic enterprise however whose claim is generally ignored in profit sharing schemes. That partner is the consuming public which does more than provide the market and pay the bills. By its large investment in education it has provided the technical capital without which our

advanced economic processes had never been developed and upon which they continuously depend. Manifestly our present forms of taxation do not even attempt to provide interest on this investment of public capital in private undertakings. Again the public has taken what have often proved disastrous risks in turning over its natural and human resources to private enterprise. Clearly when the enterprise is successful the public is also entitled to share in the reward for risk. This is recognized in many municipal and some national undertakings and some day it is likely that the community will protect itself against the risk of bad management of its economic resources at private hands by requiring such managers as lessees to give bond against public loss as it now requires custodians of public funds. Meantime it is clear that if capital and labor divide between them the entire net profit as compensation for their joint risk they are appropriating that part which is the earnings of the community.

#### III

The next question is whether profit is being collected under the guise of a reward for risks that do not exist. How much risk is there today for the owners of Standard Oil or U. S. Steel? Their undertakings have been so stabilized, partly by technical efficiency but more by monopolistic devices, both as to markets and natural resources, that they can look forward to an assured return save for some vital changes in our economic and political system. For what he has done to eliminate risk from the economic process, the financier is entitled to our gratitude, but when he uses this improvement to increase instead of lessen the exactions of profit he gets another reaction. The standing and fate of the sure-thing gambler have long been settled even in a gambling world, and the moral position of those who claim the entire net surplus of an undertaking and then cumulative profit upon this when re-invested, ad infinitum, as a reward for risk which has been eliminated by their exclusive knowledge and control of the factors of the enterprise, is precisely that of the gambler who uses loaded dice or marked cards.

Yet the tendency of the profit motive is to lead men into just this situation, because as we have seen the distilled essence of profit is unearned income and the pure profit motive is therefore the desire to get something for nothing. It is only because it has been mixed with the desire for adequate labor income and security for savings that its real nature has not been perceived and its specific function not understood. It is the desire for security for self and family along with the spirit of workmanship that puts both ability and capital into constructive undertakings and develops improved methods continuously.

#### CHECK ON TECHNICAL ABILITY

The pressure of profit increasingly checks technical ability, leads capital away from essential productive enterprises like railroads and agriculture into oil and sugar speculation, incites it now to charge for risks that have been eliminated, and again to incur other



risks and charge them off to the public, like unemployment due to shut-downs for the purpose of raising prices and the attempt to use the army and navy to make sure the profits on foreign investments at a rate that was only justified on the basis of the risk involved. It continuously and successfully incites monopoly practices and the creation of fictitious capital. In short if it were not modified by other forces for whose influence it unduly gets the credit it would make business enterprise completely dishonest and predatory. When it does get us into a bad mess as in the threatened financial collapse just after the war due to speculative banking and some bankers get together to save the situation we speak of them as moved by public spirit and never trouble to ask why this same motive could not operate continuously to prevent such a situation.

That the essence of profit is something for nothing is revealed again by the fact that the classical economists rely upon the possibility of happening upon unearned income to stimulate adventurous spirits to organize new enterprises of production. In an undeveloped world the old childhood game of findings keepings seemed to them a good way to get benefits for all. But the more occupied the world becomes the less easy it is to get something for nothing without taking it away directly or indirectly from somebody else. The earlier defenders of the profit motive did not foresee that it would lead to the manipulation and control of distribution and to the limitation as well as the stimulation of production. They did not anticipate that profit would succeed war as a means of taking things away from others.

#### GREED AND POWER

It is not long since Judge Gary, the financial manager of U. S. Steel (they have to hire a president to produce steel, his task is to produce dividends) informed the public in his annual address to the stockholders that unless they were assured the entire net profit of the undertaking they would not provide the necessary capital. This is like the statement that men of ability will not serve as managers unless they are assured salaries the equivalent of the income of several score other families. It is the language of either unadulterated greed or concentrated power. The latter interpretation will probably be preferred, and is likely to be most of the truth. Profit becomes property, and property becomes capital, and capital often gets in a position to say to labor, take our terms or starve and to the public accept our conditions or we shut down your industries. It is for this position of power that strong men strive today, as of old they struggled for kingdoms; as then by fighting, intrigue, murder and many useful deeds so now by lying, cheating, stealing and much honest service. The profit motive is our old friend the will to power of whom we heard so much in war time. He is popularly supposed to have been banished, at considerable expense, from a world made safe for democracy. But here he is again, up to all his old tricks. He has lost his throne and crown, but he has found stocks and bonds. His courtiers and his guardsmen have vanished but he has acquired many newspapers and some judges.

He has dropped his sword but he still has tanks and airplanes and poison gas, with tear-bombs and secret police and mobs for the radicals thrown in.

Yet the will to power is making no better record in economic administration than it did in governing. In both places it got its foothold by rendering some service. Then it was misled by its own nature, and the successors of the early profit makers like the successors of the early fighting kings live increasingly without serving. For a time they maintain their power by taking the credit for the services of others but the people are rapidly discovering that they can get technical ability and social capital apart from the profit motive. Three thousand hard headed, English business men are on record with their judgment that all established routine enterprises can be successfully run on a salary service basis. The growth and economic stability of cooperative enterprise from farming to banking, the increasing efficiency of municipal and national operation of public utilities are furnishing the demonstration that managerial ability and the securing of necessary capital and credit do not depend upon the lure of profit. In the face of this evidence added to the admitted demoralizing pressure of the profit motive upon the technician and financier it is a betrayal of humanity for the followers of Jesus to abate one tittle of his faith in the heroic capacities of the common life or to lessen by a hair's breadth his challenge to the strong to organize the world around their duty to serve instead of around their right to rule.

#### By THOMAS CURTIS CLARK

##### The Faith of Christ's Freemen

OUR faith is not in dead saints' bones,  
In altars of vain sacrifice;  
Nor is it in the stately stones  
That rise in beauty toward the skies.

Our faith is in the Christ who walks  
With men today, in street and mart;  
The constant Friend who thinks and talks  
With those who seek Him with the heart.

We would not spurn the ancient lore,  
The prophet's word or psalmist's prayer;  
But lo! our Leader goes before,  
Tomorrow's battles to prepare.

His Gospel calls for living men,  
With singing blood and minds alert;  
Strong men, who fall to rise again,  
Who strive and bleed, with courage girt.

We serve no God whose work is done,  
Who rests within His firmament:  
Our God, His labors but begun,  
Toils evermore, with power unspent.

God was and is and e'er shall be;  
Christ lived and loved—and loves us still;  
And man goes forward, proud and free,  
God's present purpose to fulfill.



# Ring in the New!

By Robert E. Speer

ON ARMISTICE DAY one of our great newspapers published several pages of statements by men and women of many lands in answer to the question, "What Hope, Five Years After the Armistice?" Some thought they could find grounds of hope and some thought that there were none. It was possible to read column after column of these replies and find no evidence that their writers had ever heard that Christ was born, or that he is alive and in the world today.

But he came into the world and he is in the world. The angels sang the truth to the shepherds. "For unto you is born this day in the city of David, a Saviour which is Christ the Lord." And though he went away he came again and is about among men now, not another—but the same, yesterday, today and forever. And the writers on Armistice day would have written differently if they had understood this. The world's want is the discovery of Christ.

In one sense, it is a new discovery that we need; in another sense, it is only a re-discovery of that which was apprehended by men long centuries ago. We all know how common among us has become the note of reproach with regard to the Apostle Paul, whom so many charge with abridging the glory and the joy and the simplicity and the fullness of Christ. But if there is one person to whom we owe in any wise an adequate comprehension of what Jesus Christ was and was meant to be to the world, it is Paul. More illumination has come to the world through Paul than through any other man who ever lived. And what we have to do today is to seek somewhere the courage and the faith that will enable us to pierce into, and be laid hold of by, the conception of Jesus Christ—what he was meant to be to men and to humanity—which Paul described under the guidance of the ever-living Spirit and out of his own deep, personal experience more than eighteen centuries ago.

## COMPLETE REVELATION

We have to expand our conception of Christ so as to recover the early belief in him as the complete revelation of the character of man and of the spirit of human society. This is a very good place to begin, because it is here, where individual character stands in the illumination of Christ's own presence, that men get their first startling apprehension of how absolute and commanding a figure the Lord Jesus Christ is. Mr. J. B. Kerfoot alludes to this vivid, exposing power of Christ and of our judgments about Christ in a review in "Life" of George Bernard Shaw's volume of plays, "Androcles and the Lion," "Overruled," and "Pygmalion." "These plays," says Mr. Kerfoot, "have just appeared in book form, with a preface on the prospects of Christianity prefixed to the first of them. In a way, this latter is a most interesting document. An estimate and analysis of the character of Christ, seriously undertaken by a brilliant and unintimidated mind, capable of looking objectively upon its own generation, is always interesting, for it invariably proves a touchstone of revelation. All of the writer that really matters has to be put into it, and here, more suc-

cinctly and concentratedly revealed than in any book ever written about him, is the essential Shaw, the fineness, the factiousness, and the final futility of him."

Let any man bring his character or his ideals of character into this light, and something speaks to him, at once, that reaches beyond all that he has ever known or been, and holds him up with full betrayal to the world. Horace Bushnell writes a great chapter on "The character of Jesus, forbidding his possible classification with men," but that is not the real title of the chapter which he has written; that is only what he called it. But any man who reads the chapter sees, at once, that it can bear a different name—"The character of Horace Bushnell revealed by his capacity to estimate the character of Jesus Christ." Our own smug self-contentment is possible only through isolation from Christ. This is one reason why men hold aloof from him. They dread the power and the accuracy of his exposure of them to themselves and the world. They shrink from the revelation in him of the moral purity and greatness which they know they lack. Christ did not come to judge but he is, and will always be, the ultimate moral judgment of every man.

## ENLARGEMENT OF CHARACTER

We bring our lives into the naked scrutiny of the presence of Christ and we see a new vision looming above us, bigger than any we have dreamed before, and are confronted with a call to the enlargement of character, of the ranges of human hope and faith, of the possibilities of human friendship and affection, revealed in Christ, on whose threshold, even, Christian men are hardly yet bold enough to stand.

A pathetic and tragic thing in the world's thought, today, is that Jesus Christ's mastership is so little recognized, that men and women in such partial ways have brought their lives under it. Is there one greater need now in ourselves, in our nation, or internationally, than that Christ should be actually accepted as the Master and Lord of the World? We need to accept the mastery of Christ's idea of rights. We are where we are today, in part, because we have not done this. Christ's idea of a right was that it was something that he had the right to forego. Our idea of a duty is of something we have a right to give up, and our conception of a right as something that we have a right to claim and insist upon. Jesus Christ's conception of a right was as of something that its possessor was justified in giving away and not keeping. The Incarnation was a surrender of rights. He was on an equality with God, and he counted not that equality a right to be kept; but he gave it up and emptied himself and came to Bethlehem and became obedient unto death. What makes all the havoc and shame of the world? Why, simply that men and nations insist upon construing rights as obligations of assertion instead of authorities for surrender. And in our own lives is it not just so? And can we ever have Christ's peace and joy in us, and in the world, until we accept the mastery of his conception of rights as of something we are justified in not claiming but in giving away? If it is my right, I have a right to give it up.

It is the assertion of rights over the duty of sacrifice which is the denial of Christ. Christ could have called legions of angels to his deliverance and he would not. His deliberate choice was to save men, at the cost of his own life, to be gentle and loving where others were full of violence and wrath. That was the meaning of the Cross. It was the meaning of the Manger too. As Joyce Kilmer sings:

The kings of the earth are men of might,  
And cities are burned for their delight,  
And the skies rain death in the silent night,  
And the hills belch death all day!

But the King of Heaven, who made them all,  
Is fair and gentle, and very small;  
He lies in the straw, by the oxen's stall—  
Let them think of Him today!

It is not only this larger apprehension of Christ as the revelation of individual character that we are needing today; it is the revelation of Christ himself as the new and authentic Spirit of human society. There was a book which wielded a great influence in America, and indeed all over the world, before the war, when German books had a great deal more influence than they have today. In one chapter of that book—Harnack's "What Is Christianity?"—the author refers to the fact of the effort on the part of every movement of men to make a partisan figure out of our Lord, in some way to get him at their head, to have him stand for their partial views and their insular interests.

#### A PARTISAN CHURCH

We are hearing men on every hand, today, making a claim for a partisan Christ. The whole movement of Bourbonism in our economic life has sought to shelter itself behind the figure of Christ as the justification of a static, economic order in human society, as the warrant of privilege and inequality. On the other hand, the whole body of wild radicals who would surrender the priceless traditions of the past and all the slowly accumulated gains of our age-long struggle, what are they doing but trying to thrust their banner of class struggle, of radical leadership, into the hands of "the Carpenter Revolutionist?" We need to realize that Christ will be made the head of no faction, the leader of no party; that Christ stands for the spirit of absolute, sacrificial and unselfish ministry in the whole of human life. And society will continue just as we see it today, a welter of conflicting interests across chasms within the nations and across gulfs between races and nations, until that larger Christ comes in, who shall lay his standards of character on every man, and the spirit of his broad love and equal brotherhood on all human life.

Jesus Christ loved as no other lover ever loved, and his hand was as firm, and his strength and his will as clean and as unbending as any hand and will we have ever known. In our lives we shall have no trouble in friendship, in home obligations, in the work of our own community, in disarming and demanding justice and righteousness, in loyalty to the Christian body to which we belong, in dealing with our social and political problems, in thinking out our own course of action, in relationship to the queer tangle of international relationships—we shall have no insoluble difficulties if we

are sure and resolved here, accepting the mastery of Christ's conception and use of his rights and the mastery of Christ's conception and exercise of his duties.

#### THE ANCIENT FAITH

We require such an enlargement of our apprehension of Christ, today, as to recover the ancient faith in him, as the limitless, all-powerful Saviour. We need to be reminded of the significance of the passage in the gospels where our Lord asked his disciples, "Who do men say that I am?" What was the popular estimate of Christ that was revealed in the answer which his disciples reported to their Lord? "Some say thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets come back again." That was the impression that he was making in his time—the impress of power, of boldness, of courage, of faith in the unseen; no impression of weakness, of tepid acceptance of old things, of inequality and limitation, but of a great spirit who had burst in revolt against the weak limitations and conventional bounds of life.

One great outstanding word of the New Testament is the word "power." It is useful to count up in a concordance the number of times "power" is used as compared with "love" and "hope" and "prayer." The word "power" occurs nearly three times as often as either the word "hope" or the word "prayer," and twice as often as the noun "love." The great note of Christ's work in the world, the great note of his perpetual immanence in humanity, is the note of power, the power of his resurrection. It was by his rising again from the dead that he was declared to be "the Son of God with power."

#### UNABRIDGED POWER

We need in this day, as much as anything else, that larger view of Christ that will not abridge or limit his power. We need his power of fearless and penetrating diagnosis of our moral need. That is where all our schemes go wrong at the very beginning, from their superficial and frivolous interpretation of what the problem is that needs to be solved. How many times during the years that have just gone by, as we felt the thrill of the great impulses that were moving across the nation and the world, did men say to one another, "We shall never be the same again!" No, we shall never be the same again, but it may be that we shall be less and worse than we were before. An experience of destruction, such as we passed through, will not necessarily remold and remake the character of mankind. Too often it cuts only into the structural problems of humanity; not deep down where the great streams of organic life are flowing. What we need is Christ's power of diagnosis of what the real need is, that moral and spiritual need which lies deeper than all the little nostrums of our day can reach.

And we need that power released upon our life in larger volume to break the shackles of our old habitudes, our habit of acceptance of what is practicable, our habit of acquiescence in inadequate moral achievement in life, our habit of surrender to defeat and short-coming and moral delinquency and to tame postponement of the kingdom of God.

There are no limitations around the power of God except

the resistance of human wills. God, who was able to conquer death by the resurrection of his son, is able, today, to slay any foe that needs to be slain, to do any work that needs to be done, to build in our own generation the walls of the kingdom of God upon the earth. We want a larger thought of Christ's power as unhindered, as able both to reveal the real need of modern humanity and to accomplish the work that our day needs. One remembers the beautiful words which Principal Hogg has written on the title page of "Christ's Message of the Kingdom." He takes them from Dr. D. S. Cairn's "Christianity in the Modern World." "For the first time in history there appeared on earth one who absolutely trusted the unseen, who had utter confidence that love was at the heart of all things, utter confidence also in the absolute power of that absolute love and in the liberty of that love to help him."

#### NEW FOUNTAIN OF LIFE

The trouble with mankind, today, is no mere ethical trouble; it is biological. We have not the adequate forces of life within us, and we never can draw out of our tepid wills and our moral feebleness the energies that alone can remake the world. We have to tap the new fountain of blood, of life, the great fountain of God's own life, unsealed in the cross and the open grave of Christ. And we have to take him not only as the light of the world and as the life of man, but we have to take him individually as the head of each of us, because the head of all humanity. We sing, "Thou, O Christ, art all I want;" but it is equally true "Thou, O Christ, art all that any man wants!" He came not to be the head of us, one by one, in the church and its brotherhood alone, but he came to be the head of all mankind. None of the other religions of social methods, of political systems, of moral ideals has the flexibility and the adaptation and the power to make it fit the needs of the living world. Only the personal redemption which flows from the infinite person of our Lord, Jesus Christ, is adequate to the needs of all men in all lands, in all times. He is sufficient, this greater Christ, for all the world for ever.

#### HAVE WE FAILED?

But that is not our problem—whether a larger and adequate Christ is available for all. This is our problem. Let us bring it as nearly home as we can. Our problem is not about Christ; our problem is about ourselves. Do we conceive him in truth? Or have we emptied Christ of his greatness? Have we been satisfied with some small and partial figure, when the infinite and inexhaustible Lord was calling us? Have we failed him? Are we afraid to let him make us great? Are we so little and so content in our littleness that we dare not pass out of it at his call, who laughs at all this littleness and would bid us walk with him the great, free ranges of the unmeasured power of his father? Are we timid to make this known to men; to go straight into the world of our time and tell men just what we know about it, and what the sickness of mankind really is, and who alone has the adequate remedy for it?

Only through Me!... The clear high call comes pealing  
Above the thunders of the battle plain;—  
Only through Me can Life's red wounds find healing;  
Only through Me shall earth have peace again.

Only through Me! Love's might, all might transcending,  
Alone can draw the poison fangs of hate.  
Yours the beginning! Mine a nobler ending—  
Peace upon earth, and man regenerate!

Only through Me can come the great awakening!  
Wrong cannot right the wrongs that Wrong hath done;  
Only through Me, all other gods forsaking,  
Can ye attain the heights that must be won.

Can we not rise to such great height of glory?  
Shall this vast sorrow spend itself in vain?  
Shall future ages tell the woeful story—  
Christ by His own was crucified again?

It is the will of God that it should not be so. It is his will that now and here a world of peace and righteousness should come. He sent his son to be the Saviour, not the Loser, of the world, and his Son taught us to pray not in vanity but in truth, "Thy kingdom come. Thy will be done on earth." When was there ever greater need for the fulfilling of this prayer? Why should it not be rung in now?

Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out false pride in place of blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

## European Snapshots

By John W. Herring

**E**UROPE haunts one. Its mellowness, its music, its passion, its wreckage.

Paris haunts with its visions of loveliness by day and its shocking night. A frail city of delicate traceries and fairy stonework. Broad promenades with a million wicker chairs and pale blue spindle tables. Boulevards that throng with people who do not hurry. Curving avenues that are soft with graceful trees. An animal city with lust enthroned amid its beauty. A gallant city with heroic fires and dramatic memories.

Berlin haunts one with its clumsiness and its power. With its gentleness and its burlesque. With its music and its heartiness. With its massive honesty and its animalism. With its beer and with its warmth.

London haunts one with its age and with its self-respect. With its solid citizens and with its sodden derelicts. With its courtesy and with its curtness. With its Trafalgar lions and its world flavor. With its sentiment and with its restraint. With its idealism and its canniness. With its love for tea and its hatred for telephones. With its insular-



ism and its internationalism. The greatest city in the world—too great to be readily loved.

The armies of the street, they haunt. The restless, ceaseless pacing of the Regiments of Cheated Women. Cheated by war of the men who should have fathered their sons and daughters.

Men in khaki marching to the Valley of Silent Men. . . .

Women in pitiful finery marching to the Valley of Despair . . . their footsteps blend . . . hobnails crunching in shell-tossed earth, high heels tattooing the unyielding sidewalk. Tramping, tramping.

In the shadow of the Madeleine; through the maze of Piccadilly and Leicester Square; Unter den Linden,—to and fro.

White crosses in Flanders,—scarlet dyes on the midnight streets.

A feather in the hat, a bit of fur about the frayed collar are her cockade and her epaulet. A purse is her knapsack.

There were cheers for the armies that gave their lives.

There are jeers for the armies that give their flesh.

The thought haunts one that there are sneers on the lips of the Gods of War for the citizens' armies that trusted their cause to steel.

They importune.

"A glass of wine, M'sieu? You are American and rich. Ah, M'sieu!"

Here a pitiful, pinched face hiding in the shadow of a rakish hat. Aching heart and fixed smile. Tired feet in run-over shoes goaded to a jaunty step. Quavering courage and a tilted chin. Here are faces hard like the sidewalk stones, scared faces, tragic faces. Hoping, despairing, marching, haunting.

"Isn't the night life of Europe fascinating!" exclaims the debutante from Evanston.

"Filthy cats!" says a London girl of her outlawed sisters. What a thing is war!

## The End of the World

By Lloyd C. Douglas

UNUSUAL TIDES of interest in this subject flow during periods of restlessness due to wars, famines, plagues, or inexplicable calamities. When the year 1,000 was drawing near, almost everybody believed that a speedy wind-up of terrestrial affairs was impending. It is by no means strange that in these bewildering days in which we live there should be a revival of interest in this matter which has probably taken more good people to the mad-house than any other speculative consideration. Most of the nations of the world are in a more or less fluid state, with no man daring to prophesy what form they may wear when the heat of their present mutations shall have cooled sufficiently to bring them again to crystal. Democracy, almost everywhere, has become so concerned about the achievement of its rights that it has been inclined to forget the responsibilities incident thereunto. We are hardly convalescent from the ravages of an international war, with rumors of another in the offing. We have come to the end of another year. Perhaps it is a good time to talk about the end of the world.

If our God is about to put our world out of business—as many persons freely predict—it must be either because we have now completed the plan for racial development and have accomplished the aims in the mind of the Creator; or have clearly demonstrated that it can't be done. If He closes things up, in this world, it is either because we are too good or too bad to live any longer. I cannot believe that our Father is angry with us; for He has released more great secrets to our generation than were bestowed upon the preceding twenty generations. Neither can I believe that the human race has fulfilled all its latent possibilities and is now ready to call the job finished. People who think that must have been at home with the mumps when their class was studying ancient history. If the wind-up of the earth

is to depend upon the completion of the social order, it looks as if we might be going on for some time yet.

As to the career of the earth, as a planet, there are no indications that this institution is becoming unstable. Since the days of Ptolemy, some eighteen centuries ago, our earth has not varied the time of completing its orbit, by so little as the one hundredth of a second. Traveling about eleven hundred miles a minute, on this orbit—an orbit which gradually oscillates between a near-circle and a near-ellipse—we always bring up, on time, at the stroke of twelve, midnight, December thirty-first. It takes two hundred and ten centuries for this orbit to change from its most circular form to its most elliptical; but the earth always arrives on time. Incidentally, the polar axis of the earth, upon which it bears in its daily rotation, is not constant; but revolves slowly, like the head of a spinning top. Each of these revolutions takes twenty-five thousand years.

### EARTH ON TIME

In spite of the vast distance traveled, annually, plus the fact that the earth is describing, by the processes of Rotation, Revolution, Precession, Nutation, and Variation of Latitude, at least seven distinct movements—plus also the fact that certain solar and planetary influences have a tendency to affect all of these movements—we ever arrive on time at the end of the year. Nothing is steadier. Nothing is less likely to get out of order. But ever so often, somebody sees the end of the world coming, just around the corner. Occasionally, a seer will forecast the spectacular event of a collision between our world and something else. We are sailing directly into the path of another planet; and when we hit, it will be bad for all parties concerned. Modern science has endeavored to put us quite at our ease about this matter. There will be no collisions. Many people



have wondered what would happen when our sun has cooled off; but our latest information on this subject is to the effect that the sun's energy is self-restorative. Let us be calm. Our earth will not get out of gear. It will not lose its way. It will not ram into anything. The sun will not cool off. Everything will go along, in 1924, just as in 24, and as it is to be going along in 19,240.

#### THE END AT LAST

But, since so many people have been disturbed about the predicted smash-up, let us do a bit of dreaming over the probabilities involved. It has just been announced, on excellent authority, that tomorrow is the last day. It will be recalled that on August fifteenth last, an astronomer in the Yerkes Observatory noticed that certain unprecedented influences had deflected one of the major planets from its customary orbit, and hinted that there might be an uncomfortably close proximity about the end of 1923. On October third, a cablegram from the Paris Observatory indicated that the distance between us and our involuntary enemy would be more than one hundred thousand miles on Thanksgiving day. This, you will recall, stirred so much comment that nobody talked of anything else. By early November, Cambridge and Mt. Wilson had confirmed the Paris report. The paragraphers stopped spoofing. The general public began to take much interest in astronomy. Men booked engagements for 1924 with the proviso that they would fulfill the contract if the world was still in existence at that time.

Today, the streets are noisy with newsboys crying extras. Tomorrow is the last day! The end of the world is come! How, then, shall we spend tomorrow?

I dare say the first thing we shall be required to do is to accustom ourselves to the idea; for it is not easy to accommodate our minds to the thought of an ended world. Here we have been going along, attending to our business, enjoying our homes and our friendships, without much thought of any other life than this. True, people died, one by one; and we have never been entirely free of the consciousness that sooner or later we, too, must pass into another country; but doubtless that would come when we had attained to a ripe old age and would be quite prepared to go. And, besides, we would leave something—children to bear our name; a house we had built; a book we had written; a fortune we had earned; a few altruistic deeds which would keep on keeping on, for a while, after we had stopped pushing them; and good friends to bear testimony to our memory; and a modest stone, in the cemetery, certifying that we had been here. But this business of being whiffed out, in a second—all of us—at one fell swoop, it is hard to get used to the idea.

#### HOW WILL WE SPEND TODAY?

How we are to carry on, through these last hours of waiting, will depend, of course, upon the attitude of our leaders. If someone wrings his hands and shouts hysterically, there will be a panic of fear. I don't believe that will happen. I think we will accept the situation philosophically; maybe because we are brave, or, perhaps because we are stunned. But how will we spend tonight and tomorrow? Make a will? What would be the good of that? No; I fancy most of us will be spending the time in trying to settle a lot of

old misunderstandings and injuries which have menaced our peace for years.

I have visions of a crowded telegraph office. People are standing about, in there, chewing their pencils, and trying to think of a nice way of saying they are ashamed of themselves. I, who have business there, also, cannot refrain from an occasional glance over the shoulders of my perplexed neighbors. Here is a man writing a message to his friend Brown, in Boston. He is saying: SORRY NEVER APOLOGIZED INJUSTICE DONE BUSINESS DEAL 1904 FORGIVE ME HOPE OLD FRIENDSHIP RESTORED BEFORE MIDNIGHT. Yonder is a man sending a message to his Uncle John Somebody: REGRET NEGLECT POSTPONED WRITING TOO LONG NEVER HAVE FORGOTTEN YOUR KINDNESS STARTING ME IN BUSINESS SORRY LONG SILENCE INDICATED LACK APPRECIATION WIRE ME HOW YOU ARE. How he is—to be sure: he's probably just like all the rest of us—out trying to make his final peace with his fellow-men.

Here is a good one. You would hardly suspect this. Here is a well-known business man, tried and true, bulwark of integrity, and all that sort of thing. He has sent his telegram—copy of it still in his hand—and he's waiting for a reply. His message reads: A. B. SMITH OF SMITH AND BROWN SEATTLE WE LIED ABOUT THE LUMBER YOU SHIPPED US WIRING CASH DIFFERENCE. Ah; he has just been handed his reply. The temptation is too great. We must see what it says. Here it is. SO DID WE PERIOD NEVER MIND THE MONEY. Here goes another message to a fellow's brother in Oregon: sounds like they had been estranged for years. The consignor looks sixty. It has been long time since he was interested in sorrel colts. Says he: I DID SELL THAT SORREL COLT OF YOURS FOR SEVENTY-FIVE DOLLARS NEEDED MONEY IMPOSSIBLE LATER TO CONFESS FORGIVE ME.

And the telephone service! Almost every line one taps is reported busy, busy, buzzy. Sometimes one cuts in on a party line and hears a cross-section of such talk as this: "I was a cat! I did start that report that you cheated at my bridge party; and I know what sorrow it caused you. I should never have said it; for I didn't know; and now I am quite sure you never thought of such a thing. I just imagined." And then the other one is saying "But I did. Can you ever forgive me?"

#### THE LAST EVENING

More lines busy: old sore spots being cauterized. "No; I didn't mean to offend you that day. I should have said so, instantly. Sorry I put it off so long." Everywhere people seem to be making adjustments. Evening is coming on; and, with it, a new sense of peace, in spite of the impending calamity. The family comes together for a council. All are agreed that we don't get together, this way, often enough, for a heart-to-heart. Mother is sorry she has been so impatient with Bill; and Bill says he wishes he had been more considerate of mother's feelings. If there were a little more time left, he would show her how much he loves her—really and truly. Father says he is sorry he hasn't taken more time away from business, and the clubs—golf and beef-steak—to get acquainted with his children. Strange how they had grown up, almost without his knowing them. How dear they all were to him; and what great times they might have together, if only—

Indeed, everybody, mostly, has fallen into an "if only" state of mind by nightfall. If only there could be another year—a next week—things would be far different. The sullen man would wear a smile, and the stingy man would open his purse, and the idle rich would try to put back into civilization at least a small per cent of that which they have taken out. The crooked would go straight. The drunkard would be sober. The employer would be more fair; and the employee would give better service for his pay—if only there could be more time.

But, with all our regrets, we have come into a new kind of peace—a peace we hadn't known since we were care-free little children. The word that might have saved a friendship—the word too long deferred—has at last been spoken; and we found our injured friend ready to forgive

and forget. It has been a blessed experience. The injustice we had done our neighbor, long, long ago, a memory that had rankled in our conscience, and done us out of many a night's sleep—we have squared it! Here is his telegram, forgiving us and wishing us a happy and peaceful ending of our life's story. Life is so sweet—lived on this basis of complete understanding—life without feuds and grudges, and the blistering recollections of unrequited wrongs. If only there were another day! We would live the rest of our lives at peace with the world!

Well; cheer up! There will be more days, and yet more days! The New Year will dawn, bright and clear! Let us face it triumphantly, happily, resolved to live at peace with our fellow-men and in tune with the Infinite. Here's to a Happy New Year!

## British Table Talk

*London, December 2.*

IT SEEMS to be our custom to hold elections in the winter. Since 1906, at least, this has been the rule. This time we are having a spell of cold weather, and electioneering is hindered not a little by the weather; fog and cold winds do not entice the lukewarm who decide elections. The Man of Meroz (see the Book of Judges) who comes not to the help of the Lord against the mighty, is the chief figure in all elections. The side wins that manages to drag him out of Meroz. As the days proceed, the reason for the fight does not grow any clearer. There used to be a popular song about a certain Jack Jones of whom it was said:

"'E dunno where 'e are,"

and this seems to indicate clearly the frame of mind shared by many of us. If Mr. Baldwin remains prime minister, what is to happen? "A temporary sacrifice of free trade to meet a special emergency," says Lord Derby, the most powerful of conservatives in Lancashire. So also says Lord Robert Cecil and others of his school. "On the contrary," say the old tariff reformers, "this is a small departure from free trade in itself insignificant, but a useful starting-point for a further advance." Both agree to go to a certain point, but when they reach it, one group says, "We shall come back;" the other, "We shall go forward."

Again, Lord Robert Cecil declares that the friends of the league of nations should support Mr. Baldwin. But Lord Birkenhead also, who does not disguise his contempt for the league and its sloppy sentimental supporters, advises his friends to vote for Mr. Baldwin. It is a scene of unsettlement, where "ignorant armies clash by night;" and all the time, many have a suspicion that this electioneering is mere skirmishing, that the real issues which matter are not being debated. It is an irrelevant election.

\* \* \*

### The Empire Exhibition of 1924

Great preparations are being made for the exhibition timed for May, 1924. Colossal buildings are being reared at Wembley, and the amount expended is such that I can understand a certain anxiety on the part of the responsible promoters. The missionary societies are preparing to make the most of their rare opportunity for displaying the service which they have rendered to the many primitive tribes within the commonwealth, and—still more important!—their contribution to the life and thought of the ancient civilizations of India, now under the Raj. It may be taken for granted that no representative thinker in the missionary service ever thinks of the gospel as an advance agent

for imperialism. There is a disposition on the part of some well-meaning friends of missions to commend their work on the ground that it is productive of commercial gains and imperial expansion. But these writers and speakers do not speak for missionary statesmanship. To link missions with any empire is to commit the folly of the church in Japan during the 16th century. There might have been a Christian Japan if the priests and those who were using them as pawns had kept the gospel free from complicity in political intrigue. But it is quite another thing to show that the carrying of the gospel from this land to all parts of the earth has been the most significant and abiding work of this nation. By that we shall live.

\* \* \*

### "The Postman of Arles"

It is a hobby of mine to roam through art exhibitions, though of art I know little, and nothing systematically. On Thursday I went into the Leicester galleries, not knowing who was the artist whose works I was to see. It proved to be Van Gogh, one of the great masters of modern painting. He died at thirty-eight, another of the "heirs of unfulfilled renown." For part of his life he was mad, but his madness did not rob him of his artistic powers. Apart from the amazing brightness of colors and the sense of exhilaration his pictures give, there is in his work a feeling of compassion and understanding for the poor. In this he was like Millet, whom for a while he followed closely. In the gallery there are drawings of men at work digging, which at once recall Millet. But still more striking are his pictures of the "Postman of Arles"—and his wife. This postman was a true friend of Van Gogh's; and the artist has given to him what immortality art has in its power to give. He is a most living being with a face full of thoughtfulness. An eager spirit leaps out of his eyes; his beard is curly like that of some Greek god. At the back of his head is a vivid wall-paper, against which he stands out boldly. Apart from the value of the painting as art, I like to think of this postman as a friend in need to the poor, storm-tossed artist; I like to remember that even in this interim scene, sometimes the humble are exalted, and the ones who give a cup of cold water do not miss their reward.

\* \* \*

### And So Forth

Among the liberal candidates for Glasgow I notice the name of my friend Dr. Grieve of Lancashire Independent college. He is a man never wanting in courage; for the sake of parliament it might be a good thing if he were returned, but it would be a

loss to the Congregational churches. . . . Dr. Arnold Thomas has received on his retirement all the honors that Bristol can give. He entered upon the pastorate at Highbury in that city where his father died in 1876. He has remained there till the close of his regular pastoral work. May he be long spared to do occasional service! Arnold Thomas, Elkanah Armitage and Robert F. Horton were three friends, inseparable in the story of Congregationalism. What we owe to them we cannot measure. They set a standard from which we cannot escape. . . . The Rev. Douglas Brown is compelled to take a complete rest. He has been overtaxing his strength in his missions, and he is suffering from severe nervous prostration and neuritis. When will churches learn not to waste the powers of their evangelists and preachers? . . . The Westminster Gazette speaks finely of John Clifford: "The lucidity and warmth of his magnanimous mind belong, we feel, to an age that is gone. He was a member of a strictly evangelical sect, but everyone knew him as one of the clearest and highest lights in the religious world. He was a righteous man. Whatever might be the nature and darkness of the perplexing storm, Dr. Clifford's light was sure to be seen burning brightly and apparently untroubled. He was ruthless with evil, but generous to his erring fellows."

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### A Short Story of a Leader\*

I HEARD Mr. G. B. Shaw severely criticize democracy. He showed how democracy is as weak or as strong as its leaders and that therefore our chief function is to produce leaders. "Cromwell," he said, "began as a democrat; he ended as a dictator." Sweep your eyes over Europe today and you will find dictators in Germany, France, Spain, Italy and Russia. "He is king who can." Democracy does not mean a leveling down process. You might go so far as to say that democracy permits the capable leader to emerge from any class and from any condition. In a monarchy the leaders are limited, in theory at least, to the reigning family, but in a democracy any man or woman, with intelligence and ability, can take a place of leadership. It is this free field, this open opportunity which constitutes the glory of democracy. Real leaders seem to spring up from the most unexpected quarters. Who would have looked for the settler's cabin, in Kentucky, to have produced a Lincoln? Eugenics has not yet become scientific enough so that leaders or superior men can be bred by any certain law. I am writing these lessons from one of the finest farms in Pennsylvania, where there has been developed the best American strain of Hampshire sheep, and, last night, we discussed, by the roaring log fire, the laws which seem to govern the breeding of fine

\* Jan. 6, "A Chosen Leader and a Chosen Land." Gen. 12:1-7; 18:17-19.

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animals. While there are certain laws of improvement which run in broad lines, still the outstanding individuals seem to come more or less by accident. You cannot tell just why or when the superior sheep will arrive. So it is in the matter of developing exceptional human stock. There are broad lines of good qualities, health, feeding, care which count, in general, but which are not uniformly reliable. We may guard health in parents, we may insist upon education, we may even direct diets, but when the leader in statesmanship, in art, in literature, in religion may appear we cannot tell (because, after all, creation belongs to God) but we must be ready to develop each promising child to the utmost by wise education and by religion upon his arrival.

Only God knew about "Abram." Yet here was a great leader—a man so powerful that he could help to change the direction of the human race. We may well brood over some of the salient facts in his career. (1) He was a thinker. When you find an independent thinker you have gone a long distance in the discovery of your leader. The average man can only follow; he can only think after someone stronger than himself. In religion he follows Luther, Wesley, Knox or Campbell and he does well. You must remember, however, that Luther and Campbell did not follow—they lead! In the vast silences of that distant land, Abram had time and disposition, yes, and power to think. He laid hold on the Almighty and from him learned the plan of his high adventure, which, in faith, he began.

(2) Convinced of the worth of his plan, he broke all ties that held him back. He severed home ties, he took all of his substance, and, by his enthusiasm swept his family and friends into his caravan. He started. He spent no time in crying over old sentimentalities and traditions, but, with high courage, fine faith and sturdy strength he pulled up stakes and left. He set forth for Canaan, and into Canaan he came. It was a trail of hardships, it was a trail of altars, but he broke cleanly with the past and setting his face toward the new land he held to it until it arrived.

(3) He held to God. Here is the trinity of successful elements

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in a leader: power to think independently, courage to act definitely and a religion that spells direct union, personal union with the Almighty. Thinking alone may leave one only a cloistered scholar; bravery alone may make one only a reckless blunderer; religion alone may leave one only a useless pietist—Abram had the perfect blending of the three. He thought out his clear, intelligent program; he had the positive courage to snap every hindering tie and to set forth to make his program function; he had such a tight grip upon God that the power and inspiration never failed. The tragedy today is that there are so many Godless leaders. I pray for a church so brainy, so brave and daring in its program that it may attract leaders and may produce and train the leaders for tomorrow.

JOHN R. EWERS.

## CORRESPONDENCE

### Jesus a Militarist!

EDITOR THE CHRISTIAN CENTURY:

SIR: The claim that Jesus was opposed to war under any and every circumstance, is not supported by anything he said. Not when you interpret it by other things that he said, as it ought to be. The central command of Jesus on the whole subject of personal and national preparedness and resistance is found in Matthew 10:16—"Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves." How is a serpent wise? It is always prepared for his enemies. The rattlesnake is the noblest of snakes for two reasons. It never attacks anyone who does not menace it. It always gives fair warning by rattling that it is going to attack. But the rattlesnake is always prepared and always deadly when its young are in danger or its own life is threatened. It is as harmless as a dove when you permit it to live its life as nature intended. Now Jesus would have his followers both individually and collectively as wise as a rattlesnake and other poisonous serpents. You may not like the figure he used but there it is. And there is his warrant for always being ready for the wolves among men and nations. I believe military training should be given in our public schools; that our army and navy should be always at their maximum strength; that our parents should train their sons and daughters to put country above every other consideration; and that adults should defend their nation with the sword when attacked.

The dream of a wolfless world is my dream caught from Jesus, but I do not see how we are going to make it wolfless by becoming sheep rather than shepherds of the sheep, any more than Jesus did.

Church of the Redeemer,  
Newark, N. J.

HENRY R. ROSE.

### College Oratory and War's Outlawry

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading, and with a growing interest, the articles relative to the outlawry of war. The articles by Kirby Page and Alva Taylor and others have been very opportune and vitally pertinent to the great task of declaring war an outlaw among the nations.

I have just a word of suggestion which I consider might be of value in this Christian crusade. You will remember that before the passing of the eighteenth amendment there was a college organization known as the Intercollegiate Prohibition Association. When I was in college, which has been about six or seven years since, this association was represented in about twelve hundred colleges and universities throughout the United States. The founders and sustainers of that effective association were men like Harry Warner, Daniel Poling and others. The

object and goal was simply the defeat of the liquor forces through information and education by college men. The outstanding method was the series of oratorical contests built on the theory that true oratory can come only out of a living issue. These contests were held in the local college, then in a sectional meet, and on up finally to a big national contest. I am firmly convinced that no contributing cause to the final overthrow of the saloon, in a proportionate time, did so much as did this college organization.

With that in mind, my suggestion is this. Why not use this same efficient association in this vital and surely next crusade of the Christian forces against the monster War? If true oratory is born out of living and throbbing issues, then it surely can be given a rebirth in the colleges of our land on this subject.

There is no better way for such men as Alva Taylor and Kirby Page, who are dedicating their lives to this work, to accomplish abiding results than to organize the colleges on this order. I sincerely and hopefully trust that something of this kind can be speedily done.

Denver, Colo.

JOHN L. SPARGO.

### Youth and Dogma

EDITOR THE CHRISTIAN CENTURY.

SIR: I am more than pleased to send in my renewal for fifty-two more issues of "refreshing challenges"; and I would not only express my thanks to you but also to a colleague, Dr. Roberts, who introduced us, for the stirring articles of this live publication.

The article on "Youth and Dogma" is a regular mental cactus plant, with thorns neither dull nor pliant. Being Welsh, the indictment of a *whole* race was revealing and being a teacher in a denominational college, the indictment of *all* such denominational colleges was equally as revealing. However, I wonder how much a teacher can hold back in these days even (granted he is not honest with the truth as he has found it), if he were so disposed. Where shall the youth find today that foundation, who shall build it and of what material shall it be made, that shall be as a rock on which he may stand, and "as a healthy soul, not be swept away in that perpetual flood of doubts"? As I see it, the genuine teacher must have not only a high regard and fearless sympathy for facts but also just as high a regard and sympathy for folks. Facts, stimulating to mature mental development, may well be deadening to the immature.

Baker University,  
Baldwin, Kan.

WILLIAM J. WILLIAMS.

### Contributors to This Issue

ROBERT E. SPEER, known throughout Protestant Christendom as missionary statesman and spiritual prophet; secretary Presbyterian Board of Foreign Missions.

LLOYD C. DOUGLAS, author "Wanted—A Congregation"; frequent contributor to The Christian Century; minister First Congregational church, Akron, Ohio.

HARRY F. WARD, professor of Christian ethics, Union Theological seminary. Professor Ward's latest book is "The New Social Order."

JOHN W. HERRING, Congregational minister, Terre Haute, Indiana.

### The Book Department

of The Christian Century Press will secure for you any current or standard book. But if the books ordered are not advertised in the columns of The Christian Century or are not well known, do not neglect to indicate both author and publisher.



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Dr. Hough Will Lecture at Drew

Dr. Lynn Harold Hough, pastor of Central Methodist church, Detroit, delivered a course of lectures at Drew Theological seminary, a leading institution of the Methodist church, December 4-6. His five addresses were on the general theme, "The preacher as critic," "of himself," "of people," "of ideas," "of ideals," "of institutions."

## Chaplain Defends War Against Pacifists

Colonel John T. Axton, chief of chaplains of the United States army, spoke before New York Rotarians on December 6. He addressed himself to those who hold that Christianity exalts the ideal of pacifism. He quoted Matthew 24:43 against this idea and in the course of his address said: "The wish for universal peace is altogether lovely; the determination to do nothing that will provoke discord or war is lovelier still, but the nation that does not take the most direct means to insure itself against war is untrue to its own people and is criminal in its weakness and foolish faith in the great world's gentle intentions. A burglar never deliberately raids a house if he knows there is a bull dog behind the window through which he wishes to enter. The bull dog is probably so friendly that all the little children in the neighborhood frolic with him in the back yard by daylight. The burglar knows of this friendly disposition but he also knows that he is a bull dog and understands his responsibilities. So he seeks some house where no dog is doing guard duty. Our American people are the best in the world. If other nations were like ours, free to do any legitimate thing, we might cast fewer cannon and say more prayers. But so long as individuals must fasten their windows and bolt their doors against intruders, just so long must our nation put bolts and locks to protect our seashores, maintain our commerce, insure the safety of our public life. Speak to the nations with a soft voice, but, until men more nearly approach the ideal, have a big stick in reserve."

## Presbyterians Issue Handbook

The Presbyterian church in the United States of America has issued a handbook in paper covers to be circulated widely throughout the church at ten cents a copy. This book with its 112 closely printed pages is a small cyclopedia of Presbyterianism, giving the creed, the statistics for the whole world, and information concerning the various activities of this particular Presbyterian denomination. It is interesting to note that more ministers are entering this denomination than leaving it. Those received last year were 102 in number, and those dismissed 43. There were 183 ordinations during the year and 200 deaths. These

figures show a net gain for the ministry. There are 9,706 churches and 9,979 ministers in full standing, besides the licentiates. The benevolent contributions of the denomination reached a peak in 1920 with a total of \$17,079,548, and has been decreasing each year since, totalling in 1923 only \$14,545,127. The money raised for congregational expenses last year was \$35,591,650. The denomination has twenty-four churches in various cities of

the country with a membership of over two thousand. The largest of these is First church, Seattle, with 7,418 members. Two of these great churches are in Brooklyn and two in Philadelphia.

## Want to Buy Airplane for Colportage

The Baptists have developed a considerable work of colportage in this country. Their agents have used wagons,

## Federal Council Meets at Columbus, O.

IT IS fifteen years since there met in the city of Philadelphia the body of representatives elected by the supreme judicatories of thirty Christian bodies to form the Federal Council of the Churches of Christ in America. That organization assembles quadrennially. But the executive committee meets annually, and this year it met in Columbus, Ohio. Its membership is chosen by the Federal Council, and numbers something more than one hundred. In addition the secretaries of the Council, the secretaries of local councils of churches, members of the various Commissions, and special guests brought the number present to something more than three hundred. The meetings were held in the Central Methodist church, and evening sessions were held in the First Congregational church, where Washington Gladden formerly preached, and in the hall of the chamber of commerce. The dates were December 12 to 14.

### MANY ACTIVITIES

Rev. F. W. Burnham, chairman of the Executive Committee, presided at most of the sessions. In one or two instances Rev. Rufus W. Miller, vice chairman, took charge. The reports of the officers of the Federal Council were presented in printed form, and may be obtained by application to the New York or the Chicago office. City officials and pastors gave addresses of welcome, and many letters were received from Christian leaders, missionaries, and representatives of foreign nations, all bearing witness to the efficient work of the organization, and hoping for its sessions the best of success. Rev. John M. Moore, chairman of the administrative committee which meets monthly, reviewed the work of the past year, presenting in vivid form the activities of the different commissions. The affiliated, cooperating and consultative bodies likewise made report of their activities since the last gathering of the executive committee.

Nine themes were discussed at the various sessions of the committee, and dealt in general with the work of the Council's commissions. For example, the first one was, How can the churches, by larger cooperation, better serve the cause of evangelism? This was presented by the executive secretary of the commission on evangelism, Rev. Charles L. Goodell, and was discussed by Rev. C. E. Schaeffer of

the board of home missions of the Reformed church, Rev. Wm. Horace Day of the United Congregational church of Bridgeport, Conn., Rev. Arthur H. Armstrong of the St. Louis federation, and a number who spoke from the floor. Similarly the strengthening of the movement for community cooperation was presented by Rev. Roy B. Guild, secretary of the commission on local councils of churches, Rev. R. C. Potter, moderator of the Council of Congregational churches, and Rev. B. F. Lamb, secretary of the Ohio council of churches.

### SOCIAL SERVICE

On Wednesday evening the various secretaries of the commission on social service, Dr. Tippy, Rev. F. Ernest Johnson and Rev. Carl Barnett, outlined the different phases of the program of the commission, after an introductory statement by Mr. Shelby Harrison, its chairman. Other features of the subject were discussed by Rev. Alva W. Taylor, of the Disciples board of temperance and moral welfare, Mr. O. H. Blackman, associate editor of Collier's, and Rev. R. Niebuhr of Bethel Evangelical church, Detroit. Most of the discussions were animated and purposeful. They showed a deep interest in the work of the council, and a desire to profit as fully as possible by the opportunity offered by the sessions. The work of the research department was particularly cited as an instance of the expansion of the work of the commission into a greatly needed area, and the same was felt to be true regarding the recently added departments of community and child welfare, and prison and jail reform.

The session of Thursday morning was particularly fruitful, as it dealt with the theme, What should be the future program and policy of the Federal Council? The thoroughly democratic and representative nature of the organization was made clear, and the desire of the officers to make it entirely the voice of the cooperating churches on the important issues of the time. Bishop Nicholson of Chicago, Rev. A. E. Cory, president of the International Convention of the Disciples, and Bishop Geo. C. Clement of the A. M. E. Zion church made vital contributions to the subject, and spoke both in praise and warning regarding the work

(Continued to page 1694)

automobiles, chapel cars, and more recently auto chapel cars. Two contributions have been made recently for an airplane to be used in colportage work. The Baptist Publication society heads are looking into the practicability of using the airplane in their work, and if they decide in favor of this method, they will at once begin the solicitation of more funds with which to extend the gospel through this new means of travel.

#### Ordained at the Age of 77

Captain Robert Thorpe was ordained to the priesthood in the Episcopal church at the age of 77. The ceremony took place at St. Thomas church, Newark, N. J., and was conducted by Bishop Lines. For many years Mr. Thorpe was commander of ocean liners plying between this country and England. When he retired from this service he began to prepare for the ministry, and was ordained deacon at the age of 74. He was given charge of two parishes. Meanwhile he has gone to summer conferences, and used other means to finish the prescribed course of study. He serves the parishes in his care without financial remuneration. His first idea of entering the priesthood came through conducting religious services on the vessels where he was commander.

#### Minister Reveals an Irenic Spirit

Rev. Charles H. Bloom recently finished his pastorate of Payne Avenue Disciples church of North Tonawanda, N. Y., by bringing about the union of this church with Central Disciples church of the same city. These two congregations were estranged twenty years ago, and are now happily united, though each has been large enough in recent years to maintain itself easily. The two churches are less than a mile apart. Mr. Bloom has for five years served as chairman of the community service committee, and on his leaving the city was given an unusually kind leave-taking by his fellow ministers of the various communions.

#### Two Strong Churches Make Larger One

Lincoln, Neb., had two Congregational churches located about a mile apart, each with over five hundred members. The two churches have recently voted to unite and have called Dr. John Andrew Holmes, for six years pastor of First church, as pastor of the united church. A church council will be called to give recognition to the united church. Dr. Holmes is the author of newspaper syndicate material under the captions "When Sunday Comes" and "The Pastor Says" which during the coming year will reach more than a million families.

#### New Use for Vacant Churches in London

The growth of London has left without a constituency many fine old churches that were erected after the great fire. The people have moved to the outskirts of the city much as in American municipalities. The proposal to sell and demolish these buildings has met with spirited opposition. It is now suggested that a committee of laymen should collab-

orate with the clergy in working out a plan by which these buildings shall become cultural centers in the city's life. University professors and literary men will give lectures in them for the enlightenment of the people.

#### Chicago Will Have Five Weeks of Evangelism

The commission on evangelism of the Chicago Church federation is planning for five weeks of evangelism in a downtown theater preceding Easter. Each of five denominations will nominate a speaker, subject to the approval of the evangelistic commission. The cooperating denominations are the Baptists, Con-

gregationalists, Disciples, Methodists and Presbyterians. Each speaker will appear at five noon meetings. It is not the plan, however, that the denominations named should support only the work of their own representative. The selection of speakers is proceeding rapidly, but no announcement will be made until acceptances are in hand.

#### Bishop Thinks Too Much Stress Laid on Creeds

Bishop Lawrence stands at the front of those forces in the Episcopal church which think it best to practice a wide tolerance of belief in the church. Though professing to be a conservative by tem-

### FEDERAL COUNCIL AT COLUMBUS, O.

(Continued from page 1693)

of the council. Dr. Robert E. Speer, president of the organization, moved the assembly profoundly as he made clear some of the ways in which the denominations can help the council more effectively, and thus further their own interests as well.

#### RACE PROBLEMS

On Thursday afternoon the work of the interracial commission was presented by the secretaries, Dr. Geo. E. Haynes and W. W. Alexander, followed by a vigorous paper by Mrs. W. C. Winborough of St. Louis, and an address by Rev. L. K. Williams of Chicago, pastor of one of the largest colored churches in America. Rev. Charles H. Pratt of Montgomery, Ala., closed this telling section of the meeting. Professor Wm. Adams Brown presented the outline of the work of a committee preparing an extensive report on the meaning of Christianity for our contemporary life. The possibilities of assisting the hard-pressed Protestant churches of Europe were developed by Dr. Chas. S. Macfarland, general secretary, and Rev. Chauncey W. Goodrich, recently pastor of the American church in Paris, and now representing the central bureau for the relief of the evangelical churches of Europe.

At the session devoted to cooperative work with the Eastern churches, three leading churchmen from the Orient were present and presented their greetings, Archbishop Alexander of the Greek Orthodox church, Archbishop Panteleimon of the church of Palestine, and Archbishop Papgen of the Armenian church. Rev. Geo. R. Montgomery, one of the secretaries of the commission on international justice and good will, Rev. Wm. C. Emhart of the National Council of the Episcopal church, Rev. Ernest Riggs of the American Board, and Mr. E. T. Colton of the Y. M. C. A. dealt with the larger possibilities of cooperation with the Oriental churches.

#### INTERNATIONAL LIFE

The building of a Christian international life was discussed by Dr. Herbert L. Willett and Rev. Samuel McRea Cavert, general secretary, for the Federal Council, Rev. Frederick Lynch for the World Alliance, Rev. Samuel G. Inman for the Committee on Cooperation with Latin America, and Mr. James G. McDon-

ald for the Foreign Policy Association. Dr. Sidney L. Gulick, secretary of the Federal Council commission on International justice and good will then presented the carefully prepared statement of that commission on a warless world and the need of fresh and vigorous effort to secure American participation in world reconstruction. The declaration in favor of the entrance of the United States into the world court of justice was clear and urgent. This, and a further plea in behalf of American entrance into the league of nations or some other international association, were adopted unanimously by the executive committee.

An evening session at the chamber of commerce was devoted to the citizenship conference idea, in support of the enforcement of the eighteenth amendment, and was addressed by Mr. Fred B. Smith, Senator Ferris of Michigan and Rev. Daniel Poling. An interesting event of the first session was the presentation of Chief Chaplains Axton and Scott of the army and navy respectively, and some of their assistant chaplains. Mr. Landreth H. King, chairman of the board of finance, presented the budget for 1924 amounting to about \$260,000, and made clear the urgent necessity of receiving the denominational quotas if the work of the council is not to be seriously hampered. Even at the best a large proportion of the income of the council has yet to be secured from individual contributors.

The publicity service of the meeting was excellent. Special newspaper correspondents were present from several cities, and summaries of the proceedings were broadcast twice daily by radio. The editorial council of the religious press held luncheon conferences during the three days of the meeting. The influence of the efficient state federation of Ohio was felt throughout the sessions, and the arrangements for the meeting were admirably made by that organization. Three deeply impressive and inspiring devotional services were conducted at the noon hours of the three days by Dr. Henry C. Swearingen of St. Paul. The final session, in Washington Gladden's historic church, was a fitting climax to the three days of prayer and conference. The addresses of Bishop MacDowell and Dr. Robert E. Speer on The Need of Christ in the World Today were worthy of the men and the occasion.

## Is the Sunday School Losing Out?

American Protestantism is startlingly inefficient in the field of religious education! So says Dean Walter S. Athearn, of Boston University, after studying the results of the religious education survey recently made under his supervision in the state of Indiana.

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perament, he is really a liberal in his treatment of other men. He said in an interview recently: "Do we not make a mistake in thinking that it is the creeds that bind us together in unity? The unifying power is prayer, worship and loyalty to the personal Christ. There is no essential connection, for example, between the virgin birth and the incarnation, and so, if one's belief in the incarnation is sincere, and since the virgin birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the virgin birth."

#### Student Volunteer Convention Will Assemble Thousands

The ninth Student Volunteer convention will be held in Indianapolis, December 28 to January 1. The convention in Kansas City in 1914 had an attendance of 5,031 young people and the one in Des Moines, in 1920, 6,890. Admission to the coming meetings is by ticket, and each educational institution is allowed representation according to its numerical standing.

#### Religious Liberals Hold Meetings

The national federation of religious liberals, with headquarters at Lincoln center, Chicago, recently held district conferences at Junction City, Kans., Kansas City, Mo., Denver, Colo., Toledo, O., and Chicago. A meeting of the federation was held in Chicago, December 14, at which four addresses were given. Rev. Frank D. Adams, pastor of the Universalist church, of Detroit, spoke on "The present day religious situation"; Rev. Preston Bradley, of Chicago, on "Religion and the personal life"; Prof. Paul H. Douglas, a Friend, on "Religion and the social order"; Rev. John Haynes Holmes, of New York, on "Religion and the program for world peace."

#### How Sectarianism Works

The history of the subdivision of religious denominations is one that should have significance to a sociologist. Once the principle of excluding people for

variation in religious opinion is adopted, there seems to be no stopping place. This is illustrated in the camp of the Church of Christ, a denomination formed by a split from the Disciples. In Tennessee an unofficial court has been set up within this denomination which rejects organs and missionary societies, and the court now expels members who are suspected with sympathy for "digressive views." The more strict a denomination is the more divisions it has. The Dunkards now have five bodies, and the divisions in some other small denominations are equally numerous.

#### Will Study Community Churches

The institute of social and religious research is about to make a study of village and country churches. It will consider federated churches, independent union churches, and such denominational community churches as have among their members persons originally of other denominations. One part of the investigation will consist of a comparison of the data given in denominational year-books and minutes for the five years before union, and since that date. This organization is asking cooperation of all persons having information upon this subject. The institute may be addressed at 170 Seventh Avenue, New York.

#### Y. W. C. A. Makes Large Gains

The Young Women's Christian Association has fixed upon the date April 30 to May 6 as the time for the next convention. This organization reports an income for the movement of \$25,000,000. The membership has grown from 150,000 to 525,000. In recent years a number of changes have been made which bring the methods of the organization into harmony with modern ideas.

#### Protestant Progress in Cincinnati

The federation of churches of Cincinnati has issued a statistical study of church growth in that section which indicates the general trend of things in that city. The membership in the white churches of the city has grown from 38,719 to 51,296 in the years 1906 to 1923. The population figures do not cover quite the same period, but are significant in this connection. The population of Cincinnati has grown from 325,902 to 401,247 during the twenty years following 1900. The ratio of Protestant membership to population is seen to be slightly better than it was twenty years ago. The Con-

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gregational church declined in membership from 1,248 to 929 members in the seventeen year period, and the Reformed church from 1,717 to 1,275, but the other Protestant bodies made gains. The estimated Roman Catholic constituency in Cincinnati is 130,000 and the Jewish 25,000.

#### Mission Text Book Reaches Fifth Edition

The home mission text book this year has met with a most enthusiastic response on the part of the church people. The book called "Saving America through her boys and girls," by Jay S. Stowell, has gone through a fifth edition, totaling 815,000 copies, and only a few thousand of the books remain unsold. The book emphasizes very strongly the need of an educational program in the church.

#### Noted Preachers Featured at Dallastown, Pa.

St. Paul's Reformed church of Dallastown, Pa., recently carried through a series of mid-week services which packed the church auditorium to the limit. Leading preachers from New York and other cities were featured in the series. These men were Dr. Newell, Dwight Hillis, Dr. S. Parkes Cadman, Dr. Paul Seibert Leinbach, Dr. Ira Wermel Henderson, Dr. F. F. Shannon and Dr. Harry Emerson Fosdick. The pastor of the Dallastown church is Rev. Hobart D. McKeehan.

#### Synod Leaders Seek More Cooperation

The Presbyterian synod of Indiana publishes a bulletin called the Indiana Pres-

byterian. In the December issue of this journal the opinion is expressed editorially that there should be more denominational cooperation in church work. We quote: "There are many communities in Indiana where Methodists and Baptists and Disciples and Presbyterians and others are laboring, which, if the Christian people of the community would concentrate their efforts, would be transformed. This will

mean some careful planning, prayerful division of fields, assignment of responsibilities for certain denominations over certain fields, and the withdrawing in splendid Christian spirit from certain fields. It would be a matter of give and take, no doubt, but the day will come when some such plan will prove to be the only solution. We wonder how ready we Presbyterians are?"

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### Citizenship Conference Scheduled for Chicago in January

Mr. Fred B. Smith spoke in Chicago on December 14 before a representative gathering of Chicago churchmen preliminary to the setting up of a citizenship conference in the city sometime in January. The program of this conference will be modeled on that of the Washington conference and will make an appeal to a wide area in the middle west. Prominent members of the W. C. T. U., the Anti-Saloon league and the Chicago Church Federation form the executive committee which will organize the conference. Mr. Walter Mee, of the Chicago Church federation, is secretary.

### Pastors Provide Free Medical Service

The pastors of Detroit are able to command free medical attention for indigent people. Dr. Bert Shirley of the Shirley hospital who is a specialist in diseases of head, throat and chest was the first to put himself at the service of the poor of the city through recommendations of the pastors. Dr. Hubbell, a children's specialist, has followed his example. The Detroit council of churches has given considerable publicity to these opportunities.

### Community Appreciates Service to Boys

Protestants and Catholics recently united in creating a fund which provided a Methodist minister with a new four-door Ford sedan. Rev. Cyrus E. Albert-

son, pastor of the Methodist church at Brush, Colo., is leader of the boy scout movement of his city. He directed a mountain camp last summer, taking care of eighty boys. At a recent fathers and sons banquet the new Ford was presented to Mr. Albertson, the machine being driven right into the banquet hall. More than 350 men and boys sat down at the table on that occasion and the event commanded large attention in the local press.

### Will Circulate Mrs. Montgomery's Translation

Mrs. Helen Barrett Montgomery, whom the Northern Baptist convention elected as the first woman presiding officer in the history of America, is now the author of a new translation of the New Testament. An effort is being made by the American Baptist Publication Society to stimulate a more general reading of the scriptures. The scripture readers league has been formed with this purpose in view, and it is hoped that 100,000 Baptists will be enrolled by July 11, 1924. Any one who reads the gospels in Mrs.

Montgomery's version or any other will receive a certificate and a button from the scripture readers' league as soon as the society is notified that the reading has been completed.

### Do the Bishops Believe the Creed Literally?

The modern churchman's union at its recent session in Boston criticized the action of the house of bishops in rather severe terms and ordered their resolutions given to the press. From this document one gathers two very pregnant paragraphs: "The house of bishops, sixty-five bishops being present out of about one hundred and forty, has just issued a pastoral letter of reassurance to earnest people of our church who have been distressed in mind by several recent utterances concerning the creed. Gladly recognizing the sincere purpose of the bishops to give advice with regard to the questions thus raised, we deeply regret that in the execution of their purpose they themselves have caused widespread distress and disturbance of mind among

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many earnest people of our church, both clerical and lay. We can see no reason for allowing a non-literal interpretation of certain clauses in the creed, such as: 'He descended into hell,' and 'He ascended into heaven,' and 'the resurrection of the body,' while denying the right to such interpretation in the clause concerning the virgin birth. The best scholarship of the day has abundantly shown that to the writers of the New Testament and in the mind of the early church all these were equally literal statements of fact. We venture to believe that most members of the church, including most of the bishops, are unable to affirm a literal belief in one or more of the facts stated in these clauses, and we protest against the denial of a similar liberty in the case of the other clauses."

#### How One Church Studies Industrial Problems

First Presbyterian church, Utica, N. Y., is attaining notable success with a series of week-night meetings devoted to the study of current labor and industrial problems. The series is announced as "Prayer meeting close-ups of business world situations." The following topics are included in the series: The church as viewed by some laboring men; Labor as viewed by some churchmen; The church and labor—what is the problem? The two-year anthracite agreement; The eight-hour day and the six-day week; Open and closed shops; Collective bargaining; A living wage; Paternalism or fraternalism. Save for an occasional visiting speaker who has been invited to present a particular topic, the minister, Rev. Philip Bird, is conducting the discussions. Utica is an industrial city, where labor controversy has been bitter. Yet this series of discussions has been carried on thus far in an atmosphere of goodwill and with an unusual amount of very intelligent interest on the part of the leaders of church activities. The prevailing attitude is one of cordial acceptance of the minister's plan, as a type of activity highly appropriate for the church. There seems to be no reason why this method of approach to industrial problems may not be made in city churches generally.

#### Catholic Newspaper Belabors False Catholics

The strength of the temperance sentiment in the Roman Catholic church has never been properly estimated in the Protestant camp, since the newspapers play up the statements of pro-liquor priests, but do not publish utterances from the other side. The Father Matthew society of the Roman Catholic church supports personal abstinence pledge signing and the national prohibition laws. The journal of this organization, the Father Matthew Man, says: "The third council of Baltimore urged all Catholic liquor dealers to 'quit that dangerous business, and to make their living in some more honorable way.' After great efforts and agitation, we, the American people, have succeeded in carrying out the program of the Council of Baltimore, and forced Catholics along with others out of the saloon business. Lay Catholics are gradually appreciating the wisdom of the council of

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Baltimore; but some priests are as obstreperous as ever. Two prominent priests in Buffalo are affiliated with an anti-prohibition organization, and Father Belford in Brooklyn fairly shrieks that he does not know 'anything more contemptible than the Volstead act.' To a priest the saloon-bred crimes ought to be as contemptible as the Volstead act. Perhaps the tender hearts of these priests are touched by the agonizing cries of the Pitcher Molly for beer for her thirsty baby. Catholics are the worst bootleggers and general violators of the prohibition law, and consequently many of them become convicted criminals, and a scandal in their communities. Large numbers, receiving no warning from their spiritual guides, wreck themselves in soul and body."

#### Army and Navy Club Raps Minister

The pacifist utterances of preachers in various parts of the country have attracted the attention of the army and navy club and this organization is making reply to these men in the public press. Rev. D. Stanley Coors, of Burton Heights Methodist church, of Grand Rapids, Mich., said recently: "War stands out in irreconcilable conflict with the spirit of Christ and with the central principle of the kingdom of God, to which the highest loyalty is due. May God grant that on this sacred day, summoned by the emergencies of our momentous times, greated by our memories of our heroic dead, sustained by the inheritance of inspiration and achievement they have bequeathed us, we may solemnly dedicate ourselves

to the high task of being peacemakers in the name of Him whose coming was heralded as assuring peace on earth among men of good-will. Worship of the god of Mars eventuates in chaos. Allegiance to Jesus Christ is the guarantee of peace. It is Christ or chaos." This utterance was noted by the speakers of the army and navy club and roundly condemned.

#### Evangelists Encourage Independent Missionary Offerings

Evangelists W. E. Biederwolf and Homer A. Rodeheaver are now touring the orient and have found over there certain differences between the missionaries over fundamentalism. Particularly in China the fundamentalists are organized, with the China inland mission as the core. The evangelists have sent back to America a letter which is calculated to accen-

tuate these differences. They say in their letter: "Liberalism on the mission boards in America is proving a drag to the work in the orient that is quite likely to bring the effort of the years, the sacrifice of lives and the suffering of thousands to naught and be the main factor in the lowering of the morale and the loss of momentum to the spread of Christianity in these countries. Inclusion of certain persons of liberal leanings on the mission boards has operated to withdraw some of the support of the fundamentalists. The boards do not suffer, but the full burden falls on the missionaries, already staggering under sacrifices and problems almost impossible to bear." Mr. Rodeheaver pleads that those of the fundamentalists who refuse to give to the mission boards shall send their offerings direct to the missionaries.

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